Advice of Ahl al-Bayt Examples of Piety in the Holy Quran and the Sunnah



بسم الله الرحمن الرحیم

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:Writer

Hussain Sheikh-ol-Islami Tooyserkani

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sayings

(Clothing that guards (against evil), that is the best. (۷:۲۶

:Imam Ali (PBUH) has said

Know that people have not been entrusted with anything greater than piety which is“ ”.the advice of us Ahl al-Bayt

Wasa’il al-Shi'ah, vol.۱۲, p. ۱۵۵

:Imam Ali (PBUH) has said

Certainly, fear of Allah is the medicine for your hearts, sight for the blindness of your“ ”.spirits, and the cure for the ailments of your bodies

Nahj al-Balaghah, sermon ۱۹۸

Author’s Note

Most people wish they would know “what is the factor behind prosperity and ”?happiness and what is the key to guidance and salvation

Many a man tries to find out “what will free him from bondage and save him from destruction?” Many a man wishes to know “what is the cure of his disease and his ”?blind-heartedness

Many a man always thinks to understand “in what lies the healing of the disease of ”?hearts, peace of mind for his fears, the illumination of his eyes and his affairs

Many a man is willing to reach honorable stations and to attain ease of life and safety. There are many a man whose desire is to attain honor, to get blessings, to resolve his problems, to reject evil, to accept good deeds, to overcome enemies, to have good end, to distinguish between justice and injustice, to acquire real knowledge, to obtain divine pleasure and a provision for the hereafter. Nevertheless, they wonder what

that factor is. Every group of people may consider an ideal for themselves but they will reach nowhere unless they come to know it through Islam. Piety is

what Islam has introduced as an answer and it will be elaborated in the following .discussions

One must note that piety as presented by certain people is not against freedom rather it is immunity from bestial life as Imam Ali (AS) has said: "Observe piety so that you will be safeguarded."[١] The Imam has also said that piety is freedom from every servitude. Therefore, being pious does not mean to be captive or to deny one's freedom, rather, a pious man has freed himself from what is harmful to him and is safeguarded from all harms. When a person builds a strong house for himself or when he is in warm clothes they never say he is a captive or he has denied himself freedom, .but they say it is for the protection of his life and wealth against illness and dangers

One must note that there are two types of piety or self-restraint. Firstly a pious man tries not to expose himself to deviation or sin. He does not attend a place where God's existence, prophethood, imamate, and the Day of Judgment are denied. He will not attend a place where people backbite others, prostitutes or women without headscarf are present. He will not go to places where people gamble, drink wine, or listen to music, and on the whole where sins are committed. Secondly, piety becomes so internalized in him that when faced with moral, socio-political, and ideological deviations, he will endeavor in a way that he will not only lose his piety but he

.will enjoin piety too

Beyond doubt, both conditions are good. That is to say once a sound man attempts not to enter a polluted environment in order to keep safe, and at other times vaccinate himself so as if he enters a polluted place he will not be affected by negative factors. Nevertheless, the latter is preferable, for such an individual will never get .deviated whereas in the former state, the danger of deviation is possible

Towards the end, it goes without saying that there are numerous Quranic verses and .narrations on piety

In certain cases, the very piety has been stressed, like when it is said "Piety is the best virtue"[۲], or when it is said "Piety is the strongest foundation"[۳]. Elsewhere, it is said .["People have not been recommended to anything greater than piety"[۴

In other cases, a specific subject has been included like when it is said "Avoid small lies ."when talking seriously or jokingly" [۵], or when it is said "Avoid open sins

In other cases, time is included like when it is said "Fear Allah day and night". At other times, piety as it should be really observed, has been expressed like when it is said "... be careful of (your duty to) Allah with the case which is due to Him". There are other .interpretations of piety which will be elaborated later on in this book

It is well to mention that all the forbidding rules in the holy Quran and narrations like the forbidden acts or such words as "You only" and its likes

are true examples of Taqwa (piety and fear of Allah). If piety means self-restraint from what is bad, it has a positive connotation and is not limited to a negative aspect. It is for this reason that the holy prophet of Islam (SAW) has said that the comprehensive meaning of Taqwa is found in the words of Allah: “Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; he admonishes you that you may be (mindful.” (١۶:٩٠

Therefore, where Taqwa means self-restraint against all evils, it has a specific meaning in relation to that subject. When dealing with ideology if Taqwa is mentioned in its aftermath, it has a meaning related to ideology, and if there is a mention of such sins as telling lies, backbiting, and slander, it means to be careful of committing sins. When Taqwa is mentioned in transaction and usury, it will certainly mean to be careful of usury and unjust transactions. On this basis, piety has been classified into different categories. When Taqwa is mentioned as a general term, it has come to mean piety .and being careful of sins

Sayyed Hussain Sheikh-al-Islami

Translator's Note

.In the name of Allah, the Most Compassionate, the Most Merciful

All praise is due to Allah, the Lord of the worlds. May the peace and blessings of Allah !be upon Muhammad and his pure progeny

This book which discusses piety as introduced in the Holy Quran and the Sunnah and recommended by

Ahl al-Bayt (PBUT) was given to me for translation into English by the honorable manager of Ansarian publication, Mr. Hajj Muhammad Taqi Ansarian, a devotee of Ahl .al-Bayt. For this reason, I should really thank him for his good choice

The translation of this book is dedicated to my dear daughter Aida as well as my dear .(son Arya, for their love of Ahl al-Bayt (PBUT

Ali Akbar Aghili Ashtiani

(What Is Piety (Taqwa [۱]

The word Taqwa or piety (to fear Allah and to guard against evil) is frequently used by laymen and experts and recommended by one group or the other. But what does it really mean? Each group has a special meaning of piety in mind. To clarify its meaning, we need to discuss the views of the lexicographers and scholars as well as those of Ahl al-Bayt and some of the mystics. Allamah Tarihi, may his soul rest in peace, has :said that Taqwa in the holy Quran has several meanings as follows

[a. Fear and awe: "Me alone should you fear"[۶

b. Obedience and worship: "be careful of (your duty to) Allah with the care which is due [to Him"[۷

c. Purifying the hearts from sins: "And he who obeys Allah and His Apostle, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers"[۸] (Qur'an, .(۲۴:۵۲

It is said that "This last meaning is the real meaning of Taqwa and not the first two meanings." He has also said: "Taqwa originally comes from the word Waqaya meaning to ban and to keep." It

”.is also said that “Taqwa comes from Waqayah meaning safeguard and protect

Raghib says: “Waqayah is to keep something from what harms it and Taqwa is to guard self from what it fears.” He further says that speaking religiously Taqwa is to guard self against sin. Its realization depends on abandoning what has been generally .forbidden and even some of the permissible acts

Allamah Majlisi, may his soul rest in peace, says: “And Allah safeguarded him from evil, ”.a good safeguarding. I kept myself from His chastisement and from opposing Him

Elsewhere he says: “Taqwa means to safeguard and etymologically, it means self-restraint. Generally speaking, it means to keep self from what harms it in the ”.Hereafter and the more it is restricted, it will be better for self

An ascetic was asked what Taqwa is. He said: “What will you do if you enter a piece of land full of thistles?” The one who had asked the question said: “I will keep away ”.myself from it.” the ascetic said: “Do the same in world, it is Taqwa

An Arab poet says: “Be like one who walks on a piece of land with thistles in it; he will obviously keep away from it. Take no small sin lightly, for mountains are made up of ”.sands

”.Imam Ali (AS) has been quoted as saying: “Taqwa is to avoid sins

Being asked about Taqwa, Imam Sadiq (AS) said: “Taqwa is to be present in a place ”.God has ordered and to be absent from a place He has prohibited

A great part of supplications signifies

”.the same meaning: “O Allah, find me not in a place You have forbidden

From what we discussed, we infer that Taqwa is self-restraint and safeguarding oneself from what is against the Lord. In this way Taqwa covers all the meanings .mentioned herein

Stages of Piety [۲]

:Moralists consider three stages for Taqwa

a. To safeguard self from the eternal chastisement and from abiding in hell due to correcting one’s beliefs. When a human being tries to rectify his beliefs, to avoid atheism, to improve his belief in monotheism, prophethood, and the Day of Judgment, to adopt a right path in Imamate, to perform obligatory duties, and to leave the .forbidden acts, he will save himself from chastisement and fire

b. To avoid committing sins verbally and practically; such a meaning of Taqwa is best .known to the people of religion

c. To safeguard the heart from what keeps it busy away from truth, from the .forbidden, blameworthy, and permissible acts. This is the excellent stage of Taqwa

The Worth Of Piety [۳]

part ۱

If Taqwa (piety) is to be assessed, it can be appreciated through the states of the pious and it fruits. Nevertheless, if it is to be evaluated separately, several verses and .narrations are invoked in order to understand its importance

The Lord of the universe has said: “Surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.”[۹]

If there were no verses other than this in the Quran in honor of Taqwa, it would .suffice us all, for God has laid down Taqwa as the highest stage self can attain

Elsewhere Allah says: “and make provisions, for surely the provision is the guarding of

[oneself."[١٠

In another verse, Allah says: "and whoever is careful of (his duty to) Allah, He will make for him an outlet and give

[him sustenance from whence he thinks not."[۱۱

In this connection, there are other verses which will be mentioned in the following pages. As for narrations, the late Koleini has reported Ya'qoob ibn Shu'aib as saying: "I heard Imam Sadiq (AS) say: "Allah has not promoted a servant from the inferior position of sin to the superior position of Taqwa unless He has made him independent without having riches and has honored him without having any family and kinship and [has made him His friend without having any human companion." [۱۲

Imam Ali (AS) has been reported as saying: "People have not been recommended to [anything greater than Taqwa, for it is the advice of we, the Ahl al-Bayt." [۱۳

[Asked "which act is excellent?", Imam Ali (AS) said: "Taqwa." [۱۴

The commander of the believers has been reported as saying: "With Taqwa, no act is [unworthy. How can an act be unworthy when it is accepted?" [۱۵

Hannan ibn Sadeer has reported his father and Abu Ja'far as saying: "Some of the companions of the holy prophet (SAW) were sitting in a place boasting of their lineage. Salman al-Farisi was among them too. At this moment, turning to Salman, Umar said: "O Salman! What is your lineage?" Salman said: "I am Salman, the son of Abdullah! I used to be astray. God guided me through Muhammad (SAW). I was needy and dependent. God made me independent with the help of Muhammad (SAW). I used to be a servant. God set me free by Muhammad (SAW). This is my lineage, O

Umar!" After a few moments, the holy prophet (SAW) entered the place. Salman informed him of the story. The holy prophet (SAW) said: Surely, a man's lineage is his faith and bravery. A man's intellect is his temper. God Almighty has said: "O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)."[۱۶]

Turning to Salman, the holy prophet (SAW) said: "O Salman! There is no preference for you to any one of them save for piety (Taqwa). Therefore, if you are more pious you will be better than them." [۱۷]

Imam Ali in Nahj al-Balaghah has commented on Taqwa on numerous occasions. Some of them are as follows: "Beware, Taqwa is like tame camels whose reins are in the hands of their riders, leading them to paradise." [۱۸]

In a sermon, Imam Ali (AS) says: "O creatures of Allah! I advise you to have fear of Allah which is the provision (for the next world) and with it is (your) return. This provision would take you (to your destination) and the return would be successful. The best one, who is able to make people listen, has called towards it and the best listener has listened to it. So the caller has proclaimed and the listener has listened and preserved. O creatures of Allah! Certainly fear of Allah has saved the lovers of Allah from

unlawful doings and gave drear to their hearts till their nights are spent in wakefulness and their days in thirst. So they achieve comfort through trouble and copious watering through thirst. They regarded death to be near and therefore hastened towards (good) actions. They rejected their desire and so they kept death in their sight." [19]

In another sermon, Imam Ali (AS) says: "Know O creatures of Allah that piety is a strong house of protection while impiety is a weak house which does not protect its people, and does not give security to him who takes refuge therein. Know that the sting of sins is cut by piety and the final aim is achieved by conviction of belief." [20]

Still in another sermon, Imam Ali (AS) has said: "I advise you O creatures of Allah, to exercise fear of Allah and obey Him because it is salvation tomorrow and deliverance forever." [21]

On the same topic, Imam Ali (AS) says: "O creatures of Allah! I advise you to have fear of Allah because it is the best advice to be mutually given by persons, and the best of all things before Allah." [22]

Taqwa has been mentioned in another sermon by Imam Ali (AS) as follows: "He (Allah) has advised you to exercise fear and has made it the highest point of His creatures. You should therefore fear Allah, Who is such that you are as though just in front of Him, and your forelocks are in His grip, and your change of position is in His control. If you

conceal a matter, He will know of it. If you disclose a matter, He will record it. For this, He has appointed honored guards (angels) who do not omit any rightful matter nor include anything incorrect. You should know that whoever fears Allah, He would make for him a way to get out of troubles and (grant him) a light (to help him) out of darkness. He will ever keep him in whatever (condition) he wishes, and will make him stay in a position of honor near Himself, in the abode which He has made for Himself. The shade of this abode is His throne, its light is His effulgence, its visitors are His angels, and its companions are His prophets."[۲۳]

part ۲

In another sermon, Imam Ali (AS) has said: "you should therefore exercise fear of Allah because it has a rope whose knob is strong and its pinnacle is lofty and invulnerable."[۲۴]

On Taqwa, Imam Ali (AS) further says: "I advise you, O creatures of Allah, that you should have fear of Allah because it is a right of Allah over you and it gives a right before Allah, and that you should seek Allah's help in it, and its help in (meeting) Allah. Certainly, for today, fear of Allah is a protection and a shield, and for tomorrow (the Day of Judgment) it is the way to Paradise. Its way is clear and he who treads it is the gainer. Whoever holds it guards it. It has presented itself to the people who have already

passed and to those coming from behind, because they will need it tomorrow (on the Day of Judgment) when Allah will revive His creation again, take back what He has given and take account of what He has bestowed. How few will be those who accept it and practice it as it ought to be practiced. They will be very few in number, and they are the people who correspond to the description given by Allah, the Glorified, when He says "… And very few of My creatures are grateful!"[۲۵] Therefore, hasten with your ears towards it and intensify your efforts for it. Make it a substitute for all your past (shortcomings) to take their place as a successor, and make it your supporter against every opponent. Turn your sleep into wakefulness by its help, and pass your days with it. Make it the equipment of your hearts, wash your sins with it, treat your ailments with it, and hasten towards your death with it. Take a lesson from him who neglects, so that others who follow it should not take a lesson from you. Beware, .therefore; You should take care of it and should take care of yourselves through it

Keep away from this world and proceed towards the next world infatuatedly. Do not regard humble he whom the fear of Allah has given a high position, and do not accord [a high position to him whom this world has given a high position."[۲۶

In another sermon, Imam Ali (AS) has said: "I advise you, O

creatures of Allah, to have fear of Allah, for it is the rein and the mainstay (of religion). Hold fast to its salient points, keep hold of realities. It will take you to the abodes of easiness, places of comfort, fortresses of safety and houses of honor on the Day (of Judgment) when eyes will be wide open, when there will be darkness all round, when small groups of camels pregnant for ten months will be allowed free grazing, and when the Horn will be blown. Then every living being will die, every voice will become dumb, the high mountains and hard rocks will crumble (to pieces) so that their hard stones will turn into moving sand."[27]

On the topic of Taqwa, Imam Ali (AS) further says: "Certainly the fear of Allah is the medicine for your hearts, sight for the blindness of your spirits, the cure for breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your hearts, and the brightness for the gloom of your ignorance."[28]

In another sermon, Imam Ali (AS) has said: "Certainly the fear of Allah is the key to guidance, provision for the next world, freedom from every slavery, and deliverance from all ruin. With its help the seeker succeeds and he who makes for safety escapes and achieves his aims."[29]

Imam Ali (AS) has been reported as having said: "The fear of Allah is the chief trait of human character."[30]

As a reminder of Taqwa, in a sermon

Imam Ali (AS) says: "O creatures of Allah, I advise you to have fear of Allah Who has set examples to you, and Who has timed for you your lives. He has given you covering of dress and He has made abundant for you your livelihood. He has surrounded you with His knowledge. He has ordained rewards. He has bestowed upon you vast bounties and extensive gifts. He has warned you through far reaching arguments... Therefore, fear of Allah like the fear of one who has listened (good advice) and submitted to it, and one who has committed sin and then, confessed and felt afraid... when he felt fear he acted virtuously, when he apprehended hastened (towards good acts), when he believed he performed virtuous acts, when he was asked to take lesson (from the happenings of this world) he did take lesson, when he was asked to desist he abstained (from evil), when he responded to the call (of Allah) he leaned (towards Him), when he turned back (to evil) he repented, when he followed he almost imitated, and when he was shown (the right path) he saw it. Such a man was busy in search of truth and got rid (of the worldly evils) by running away. He collected the provision (of good acts) for himself, purified his inner self, built for the next world, and took with himself provision for the day of his departure, keeping in view his journey, his requirement and the position of his need. He sent ahead of

him (good deeds) for the abode of his stay (in the next world). O creatures of Allah! Fear Allah, keeping in mind the reason why He created you, and be afraid of Him to the extent that He has advised you to do. Make yourself deserve what He has promised you, by having confidence in the truth of His promise and entertaining fear for the Day of Judgment...

Therefore, O creatures of Allah, fear Allah like the fearing of a wise man whom the thought (of the next world) has turned away from other matters, fear (of Allah) has afflicted his body with trouble and pain, his engagement in the night prayer has turned even his short sleep into awakening, hope (of eternal recompense) keeps him thirsty in the day, abstention has curbed his desires, and remembrance of Allah is ever moving his tongue. He entertains fear before dangers. He avoids uneven ways in favor of clear ones. He follows the shortest route to secure his purpose. Wishfulness does not twist his thinking, and ambiguities do not blind his eyes. He enjoys deep sleep and passes his day happily because of the happiness of good tidings and pleasure (of eternal bounties).

He passes the pathway of this world in praiseworthy manner. He reaches the next world with virtues. He hastens (toward virtue) out of fear (of vice). He moves briskly during the short time (of life in this world). He devotes himself in seeking (eternal good) and runs away from evil. During day, he is mindful of

tomorrow and keeps the future in mind. Certainly, paradise is the best reward and achievement, which hell, punishment, and suffering are enough. Allah is the best Avenger and Helper and the Quran is the best argument and confronter."[۳۱]

In another sermon, Imam Ali (AS) has said: "Fear Allah like the one who prepares himself after extracting himself (from worldly affairs) and, after getting ready in this way, makes effort; then he acts quickly during the period of this life, hastens in view of the dangers (of falling into error) and has his eye on proceeding toward the goal, on the end of his journey and on the place of his (eventual) return."[۳۲]

The Effects Of Piety [۴]

explaination

We can realize the worth and significance of everything from its achievement and assess its value with the quality and quantity of its fruits. Beyond doubt, everything which is of more fruits will be naturally of more value and everything with least fruits will be of least value.

There may be things which are of abundant results quantitatively but qualitatively they may not be important.

Fortunately, one of the subjects important in terms of quality and quantity is 'Piety' or Taqwa. Hence numerous fruits have been mentioned for it in the holy Quran and narrations each of which is significant and worthy by itself.

1) Observing the Rituals (Sha'a'ir)

As God Himself says: "... and whoever respects the signs of Allah, this is (the outcome) of the piety of hearts."[۳۳]

The Arabic word "Sha'a'ir" is the plural of "Sha'eerah" used in the Quran on different occasions and several meanings. One of them is used for the Hajj rituals including the stops (in certain places), circumambulation, and sa'iy (the running between Safa and Marwa). The second meaning is the camel which is fattened for sacrifice. The third meaning is the religion of God; and the fourth meaning would be anything signifying

obedience to God for the performance of which man rises and any negligence of it is not permissible. In this relation, God says: "... do not violate the sings appointed be Allah."[۳۴] Therefore, when it is said one of the fruits and effects of piety is to observe religious rituals, it means that a pious man has to perform duties in relation to

the religion that God has determined and the holy prophet (SAW) and the imams of guidance have elaborated, that too, with devotion and love. Even if one fails to perform such duties, he has to ask God to help and give him the blessing of its .performance

The above-said verse is used to show that the Hajj rituals being an example of the divine decrees is the result of piety of hearts, for when a heart is purified, it has the capacity to direct a man to act according to the rules of religion and decrees of God. .Only a diseased heart disobeys and rebels against the path of guidance

God Loves The Pious (۲

This is one of the other achievements of piety and self-restraint. In this relation, God says: "Whoever fulfills his promise and guards (against evil), then surely Allah loves [those who guards (against evil)."[۳۵

The fact that God loves the pious can be seen elsewhere in the holy Quran including ."(the verses ۴ and ۷ of the chapter "Repentance (۹

What are the results and fruits of being loved by God? When a person loves another person, he will do his best to please him and never does anything to hurt him. Now, when God loves someone, you can guess what He will do. We may love someone but we may not have all the possibilities and our hands may be tied. However, waht God, Who has everything under His control, Who is Omnipotent, and Who has created the ?universe without labor, will do with one whom He loves

!Imagine what God will do with one who extends his hands towards Him

(Wilayah (Guardianship (۳

About the guardians of the Inviolable Mosque (the Ka'aba), we read: "And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Inviolable Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know".[۳۶]

From this rule, it is inferred that leadership in all parts of the world is the right of the pious and the leadership of transgressors is wrong and an act of usurpation. Hence, Muslims' affairs should be administered by the pious. Imagine what will be the result if !the reins of affairs are put in the hands of such people

It is for the same reason that we believe human leaders have to be the pious, for they .are the true example of the prophets and saints

The Hereafter (۴

The Lord of the universe has said: "Say: The provision of this world is short, and the hereafter is better for him who guards (against) evil; and you shall not be wronged the husk of a date stone."[۳۷]

In another verse, He has said: "...the abode of the hereafter is better for those who guard (against evil) ;do you not then understand?"[۳۸]

The same meaning is repeated in the verse ۱۰۹ of the Quranic Chapter of "Yusuf (۱۲)". In this chapter, we read: "And certainly the reward of the hereafter is much better for those who believe and guard (against evil)."[۳۹]

Elsewhere, He has said: "And if they had believed and guarded themselves (against evil), reward from

[Allah would certainly have been better; had they but known (this)."[۴۰

In another verse, God says: "…if you believe and guard (against evil) He will give you [your rewards, and will not ask of you your possession."[۴۱

On piety, God says: "Those among them who do good (to others) and guard (against [evil) shall have a great reward."[۴۲

Again in another verse, He has said: "A parable of the garden which those guarding (against evil) are promised: therein are rivers of water that does not alter, and rivers of milk the whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey purified; and for them therein are all fruits and forgiveness from [their Lord."[۴۳

After describing the gardens of Paradise, God says: "The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they [please. Thus does Allah reward those who guard (against evil)."[۴۴

Elsewhere, He has said: "But (as for) those who are careful of (their duty to) their Lord, they shall have lofty halls, above them lofty halls, built (for them), beneath which [rivers flow; (this is) the promise of Allah: and Allah will not fail in (His) promise".[۴۵

In describing the Paradise for those who repent and the worthy believers, God says: "…these shall enter the garden, and they shall not be dealt with unjustly in any way: the gardens of perpetuity which the Beneficent God has promised to His servants in the unseen; surely His promise shall come to pass. They shall not

hear therein any vain discourse, but only peace, and they shall have their sustenance [therein morning and evening."[۴۶

Then He says: "This is the garden which We cause those of Our servants to inherit [who guard (against evil)."[۴۷

After describing the provision of the life of this world, in another verse, God says: "Shall I tell you of what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates [and Allah's pleasure; and Allah is seer of His servants."[۴۸

All these rewards are important and noteworthy but what the pious must take into consideration is Allah's pleasure which cannot be valued. All prophets, Imams and the saints of Allah have tried to reach it, for prophethood, divine mission, Wilayah and Imamate are summed up in it. Human beings were created to obey God and to win .His pleasure. When Allah's pleasure is won, everything is won too

It would not be out of place to talk here about the paradise of the pious. The late Koleini has reported that Imam Baqir (AS) has said: "The Holy Prophet (SW)was asked about the meaning of the Quranic verse: "The day on which We will gather those who guard (against evil) to the Beneficent God to receive honors."[۴۹] The Holy Prophet (SAW) said: 'O Ali, this group of people is but riders and they are a few men who refrain from committing sins. Therefore, God loved them and gave them a special position, praised their deeds

”’.and called them the pious

Then, the Holy Prophet (SAW) said: O Ali! By Allah Who has split the grain, brought out the plant and created the creatures, they will come out of graves while angels will receive them with she-camels of honor, adorned with gold, pearl, rubies and green silk as well as purple cloth, and those she-camels shall fly with them towards the gathering place in the heaven. Every man shall be accompanied by a thousand angels .from every side to the gate of paradise

Near the gate of paradise, there is a tree which is purified. Each will drink a syrup of it. Then, God Almighty will clean their hearts from jealousy and will make extra hair on their bodies fall down. This is the meaning of “and their Lord shall make them drink a [pure drink.”[۵۰

Then, from the left side of that tree, they will move to another spring called the Spring of Life when they perform ‘Ghusl’[۵۱] as a result of which they will never die. Then, they will stop before the Throne where they are made safe from pests, diseases, pains, cold and hot. Then, the Omnipotent God will address the angels as the following: ‘Take them to Paradise. Do not make them wait with other people, for My pleasure has become incumbent on them. How can I halt them with the companions ’?of good deeds and bad deed

Thereafter, the angels accompany them to Paradise. When they reach the gate of .Paradise, angels knock at the door, making a great sound

The assembly of Houris, whom the Benevolent God has prepared in palaces, hear the sound, rejoice and give one another the good tidings, saying: 'The friends of God are coming towards us!' Then, the gate of Paradise is opened to them and they will enter it. A group of Houris and humans will receive and welcome them, saying: 'How eager we were to meet you!' God's friends will say the same thing. Then, Imam Ali (AS) asked the Messenger of Allah (SAW) about the meaning of God's words: "They shall have high halls, above them high halls", saying: 'Why have these places been built?' The Holy Prophet (SAW) said: 'O Ali! God has made these places with pearls, rubies and topaz, with their ceilings of gold and silver for His friends. Each place has a thousand gates of gold with an angel guarding at each gate. Therein are upraised couches and some raised upon the others, of fine silk in different colors, filled with musk, ambergris and camphor. This is the meaning of words of God Almighty: "And exalted throne".[۵۲]"

When a believer enters his abode in Paradise, they will put a royal crown of honor on his head with rubies and pearls, dress him with garments of gold and silver of seventy colors interwoven with gold, silver, pearls and rubies as God Almighty has said: "they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk."[۵۳]

When the believer takes his seat on the throne, his throne will

start moving out of joy and when that friend of Allah settles in his abode, a guardian angel will ask him permission to greet him with the divine regards. Then, the believer's servants of girls and boys will say to him: "Be in your place. The friend of Allah is in his seat and his pure beautiful mate is prepared to receive him. Wait until the friend of ".God becomes free

His mate will came flauntingly out of her tent towards him. The servant girls will surround her. He wears a garment or rubies, pearls and topaz perfumed with musk and ambergris and sandals of gold decorated with rubies and pearls with rubies as .sandal laces

When the houri approaches the friend of God, she will arise and will say out of eagerness: "O God's friend! Today is not the day of hardship. Arise! I belong to you "!and you belong to me

They will then hug each other for a long time without getting tired "...and the angels will enter unto them from every gate."[۵۴] And will say: "Peace be upon you because [you were constant. How excellent, is then, the issue of the abode."[۵۵

The excellent abode is a reference to God's words: "And when you see there, you shall [see blessings and a great kingdom."[۵۶

The Holly prophet (SAW) said: "This is a reference to what angels and God's messengers ask permission from Him and they do not enter it without permission with regard to the great kingdom and bounties. Rivers flow beneath the palaces with fruits

at close hand. God Almighty has said: “Its shades will be close over them and its fruits [will be hanging low.”[٥٧

This is in a way that if the believer rises up, the trees will rise up too at the height of his stature and if he sits down, the branches will bow down to be easy to reach. If he .wishes, the branches will come down lower

Imam Baqir (AS) has said: “Gardens mentioned in the Holy Quran are garden of Eden, garden of Paradise, garden of Bliss, and garden of Refuge. There are other gardens in the Holy Quran, which are intermingled with these gardens, that the believer will enjoy them in whatever manner he wishes. Whenever the believer wishes for anything, he will say: ‘Glory to Thee, my Lord’ and upon saying it, he will have it. This is a reference to God’s words: “Their cry in it (Paradise) shall be: Glory to Thee, O Allah! And their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to [Allah, the Lord of the worlds.””[٥٨

(Having No Fear or Sorrow (The Pious Have No Grief (۵

As God has said “O children of Adam! If there come to you apostles from among you relating to you My communications, then whoever shall guard (against evil) and act aright- They shall have no fear nor shall they grieve.”[٥٩] Obviously, only a person who has no strong shelter for himself has fear and is sorrowful. But how will a person, who has chosen piety and is whole-heartedly devoted to God and has

no guardian, protector, giver of honor, savior and king other than God, be sorrowful? In this respect, whether the fear is related to this world or the hereafter, only piety .can remove it

(Ease of Affairs (The Pious At Ease (۶

In the Holy Quran, God says: "Then as for him who gives (in charity) and fears Allah, [and accepts the best, We will facilitate for him the easy end."[۶۰

This is evidently clear, for one who exercises piety, establishes a kind of relation with the Lord of the universe Who is the Causer of causes. Hence, He will resolve all .problems, for He is the Remover of all sorrows and Destroyer of griefs

(Reaching A Higher Rank (Piety, A Superior Stage (۷

In relation to disbelievers, God says: "The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the Day of Resurrection; and Allah gives means [of subsistence to whom he pleases without measure. "[۶۱

(Removing Evil Acts And Forgiving Sins (Piety Removes Evil (۸

God says: "And if the followers of the Book had believed and guarded (against evil), We would certainly have covered their evil deeds and We would certainly have made [them enter gardens of bliss."[۶۲

On the same topic, God says: "O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and [Allah is the Lord of infinite grace."[۶۳

About those who, with the temptations of Satan, drank wine but returned and exercised piety, God says: "On those who believe and do good there is no blame for what they ate, when they are careful (of their duty) and believe and believe, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves who do good (to others)."[۶۴] God has used the word Taqwa three times in this verse which shows its significance. Furthermore, God does

not desire a temporary piety but a permanent and continued one, a piety accompanied with faith, good deeds and benevolence. Such a piety removes evil acts .and sins

Piety, A Heavenly Blessing (۹

About piety and heavenly blessings, God has said: "And if the people of the towns had believed and guarded (against evil), We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for [what they had earned."[۶۵

Piety, A Solution (۱۰

Resolving of problems, ease of affairs, getting rid of afflictions caused by oneself or others, whether in this world or at the time of death, whether on the Day of judgment, the Day of Reckoning, or passing over (the bridge of) Sirat, are some of the results of piety. In this connection, the Lord of the universe says: "...and whoever is careful of (his duty to) Allah, He will make for him an outlet, and give him sustenance from ".whence he thinks not

As for those who will enter Hell, God says: "And there is not one of you but shall come to it; this is an unavoidable decree of your Lord. And We will deliver those who [guarded (against evil) , and We will leave the unjust therein on their knees."[۶۶

In another verse, God says: "And Allah shall deliver those who guard (against evil) with [their achievement; evil shall not touch them, not shall they grieve."[۶۷

Again in another verse, God has said: "...if you are patient and guard yourselves, their [scheme will not injure you in any away."[۶۸

It is obviously so, that all problems and entanglements related to this world and the hereafter arise from a kind of impiety and deviations whereas one, who guards against evil

and exercises piety, is not only uninvolved in entanglements but lives in ease and with .peace of mind

Piety Overcomes Satan (۱۱

As the Lord of the universe has said: "Surely, those who guard (against evil), when a [visitation from Satan afflicts them, they become mindful, then lo! They see."[۶۹

Therefore, Satan's visitation, scheme and temptations will not affect the pious, for the latter have found their right way and are safe from moral, social, political, ideological .and family deviations

God Is With The Pious (۱۲

God has said: "Surely, Allah is with those who guard (against evil) and those who do [good (to others)."[۷۰

The same verse is seen in Imam Ali's last will and testament after the Imam (AS) .salutes the angels

Piety And Invisible Assistance (۱۳

The Lord of the universe has said: "Yea, if you remain patient and are on your guard, and they (enemy) come upon you in a headlong manner, your Lord will assist you with [five thousand of distinctly marked angels."[۷۱

In Kashf al-Ghummah, we read: "On the day (battle) of Badr, most of the unbelievers were killed by Imam Ali (AS), some by the companions and some others by the [angels." [۷۲

Abu Khadijah has been reported as saying: "One day, I went to Abul-Hassan Musa ibn Ja'far (al-Kadhim) (AS) who said to me: "Truly, God Almighty supports the believer with Gabriel. He will summon the believer to His presence any time he does good and exercises piety and becomes absent from him whenever he commits a sin or he [transgresses." [۷۳

Piety And Distinction (۱۴

God says: "O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of [infinite grace."[۷۴

Piety And Salvation (۱۵

About salvation, God has said: "And he who obeys Allah and His Apostle, and fears (Allah, and is careful of (his duty to) Him, these it is that are the achievers ."[۷۵] (۲۴:۵۲

In another verse, God says! "These are on a right course from their Lord and these it [is that shall be successful."[۷۶

Piety And Divine Knowledge (۱۶

God has said: "And be careful of (your duty) to Allah, Allah teaches you, and Allah [knows all things."[۷۷

Piety And Good Deeds (۱۷

Abel and Cain offered sacrifices to God but He accepted Abel's sacrifice while He .rejected the other

[In this relation, God says: "Allah only accepts from those who guard (against evil)."[۷۸

Piety And Nearness To God (۱۸

About the honor people have with God, He says: "O you men! Surely We have created you of a male and female , and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful [(of his duty);surely Allah is knowing, Aware."[۷۹

"?Someone asked Prophet Jesus (AS): "Which people are the better ones

Prophet Jesus (AS) took two handfuls of earth, saying: "Neither of these has preference over the other. Rather they are equal. People too are as such. The most

[honorable of them are those who are most careful (of their duty)."[٨٠

On the relation of the Quranic Sura of al-Hujurat, the verse ١٣, commentators have written: "One day, the Holy prophet of Islam (SAW) was walking in the market of Medina. He saw a salve on sale. The salve kept on saying: 'Whoever buys me should let me perform my daily prayers.'" A man bought him with the same condition. Thereafter, whenever the Holy Prophet (SAW) performed daily prayers, the slave would take part in them too. A few days passed, but there was no news of the salve. The Holy prophet (SAW) asked after him. They said: He suffers from fever. The Holy prophet (SAW) went to visit him. After three days, the Holy Prophet inquired after his health. His

master said: He is dead. The Holy Prophet (SAW) personally took charge of performing his burial service. Both the Muhajireen and the Ansar were surprised. God Almighty revealed the above mentioned verse indicating that lineage is no honor, rather it is piety which brings about honor."[81]

Imam Sajjad (AS) has been reported by Abu Hamzah ath-Thumali as saying: "There is no privilege for Quraish over the Arabs save due to modesty, and no honor save due to piety; no knowledge save due to good intention and no prayer save due to mindfulness."[82]

19) Piety And the Day Of Judgment (1)

God says: "The friends shall on that day be enemies one to another, except those who guard (against evil)."[83]

In this world, friendships are based on worldly gains with no real aim or they are not for the sake of God. Obviously all friendships will come to an end save those which are for the sake of God, a feature of the pious. In this relation, Imam Sadiq (AS) has been reported as saying: "Brothers are of three kinds; one who is fair to his self, and the second is such with his wealth. They are truthful in friendship. And the third kind is one who takes from you what he needs and likes you for fun. Do not trust him!" [84]

20) Piety And The Good End

The Lord of the universe inspired Prophet Moses (AS) to say to his tribe: "Ask help from Allah and be patient; surely, the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil)."[85]

Elsewhere, the Lord of the universe consoles Prophet Hud (a.s.) by saying: "Therefore be patient; surely, the end is for those who guard (against evil)."[86]

In another verse, God says to the Holy prophet (SAW): "And enjoin prayer on your people, and steadily adhere to it; We do not ask you for subsistence. We do give you subsistence, and the (good) end is for guarding (against evil)."[87]

Imam Sadiq (AS) has been reported as saying: “Among the children of Israel, there was a man who would repeatedly say “praise

is due to the Lord of the worlds and good is for those who guard against evil." Iblis became angry. So he assigned a Devil to go to him saying: 'The good end is for the wealthy', but the man did not accept it. So they decided to choose an arbiter to judge between them. Anyone against whom the judgment was passed would have one of his hands cut off. They set out till they reached a man whom they informed of their intention. That person said: 'The good end is for the wealthy.' One of the hands of the pious man was cut off. Yet, he would say: 'The good end is for those who guard against evil.' Satan said: 'Do you still say the same thing?' The pious man said: "I believe in what I say even if I lose the other hand!" They set out again and reached another person. They informed him of the story. That person too said: "The good end is for the wealthy."

The other hand of the pious man was cut off while he was saying: "The good end is for those who guard against evil!" Satan said to him: "Will you bet on your head?" The pious man said: "Yes."

They set out again and on their way, they saw a manlike shadow. They stopped before him and told him the story. That shadow touched the pious man's hands which were restored to their normal positions and beheaded Satan saying: "... the good end is for those who

[guard against evil."[۸۸

Obviously, what lasts forever is truth and rightfulness and what perishes is injustice .and falsehood

There are usually many things which have no truth or spirit. The worldly life, wealth, position, power, force, hypocritical acts, indecent words, evil acts and their likes are such. The only thing which lasts forever and makes people prosperous is the right .path which is free from deviation. Piety includes all the virtues

Piety And Divine Guardianship (۲۱

About divine guardianship, God says: "Surely the unjust are friends of each other, and [Allah is the guardian of those who guard (against evil)."[۸۹

Piety And Divine Guidance (۲۲

God says: "These (the pious) are on a right course from their Lord and these it is that [shall be successful."[۹۰

Piety Is Never Undermined (۲۳

Imam Ali (AS) has said, "He who is strong rooted in piety does not come to destruction, [and the plantation of a people based on piety never remains without water."[۹۱

Imam Ali (AS) means that the life of one that is based on piety, will not be ruined with negative propaganda in the same way that plantation based on piety will never get .burnt down

Piety Is Never Ignored (۲۴

Imam Ali (AS) has also said: "Action accompanied with fear of Allah does not fail, and [how can a thing fail that has been accepted?!" [۹۲

Piety, A Wealth (۲۵

Imam Sadiq (AS) has been reported by Ya'qoob ibn Shu'aib as saying: "God does not

promote a servant from the humiliation of sins to the honor of piety, except that He makes him rich without wealth, honorable without tribe, and a friend of Him without [friends of people."[۹۳

Piety, Cure For All (۲۶

Imam Ali (AS) says: "Certainly, fear of Allah is the medicine for your hearts, sight for the blindness of your spirits, the cure for the ailments of your bodies, the rectifier of the evils of your breasts, the purifier of the pollution of your minds, the light of the darkness of your eyes, the consolation for the fear of your heart and the brightness [for the gloom of your ignorance."[۹۴

Piety, A Divine Grace (۲۷

[The Holy Quran says: "...and be careful of (your duty) to Allah, Allah teaches you."[۹۵

The Holy prophet (SAW) has been reported as saying: "Fight against your passions so [that your hearts will be filled with wisdom."[۹۶

This concept proves the worth and the importance of piety which makes the wild and troublesome knowledge easy for human beings. With piety, man can easily get to .know the mysteries in sciences as if these people are inspired with knowledge

Kinds Of Piety [۵]

Some people may have the impression that piety means to avoid committing sins only. Therefore in many cases, piety has come to mean fear of God and abstinence from committing sins, whereas it means self-restraint and safeguarding of oneself from opposing the orders of God. Hence, piety is not solely restricted to self-restraint against sins, rather it has other kinds too. Taqwa is sometimes related to ideology (monotheism, prophethood, Imamate and the Day of Judgment) and at other times it is not related to ideology. The latter includes piety in theory and in practice. When piety is related to practice, it is sometimes religion-based and at other times not based on religion. When it is not based on religion, piety is sometimes related to individual and at other times to society. In society too, it is sometimes moral and at

.other times non-moral. Each of these will be discussed separately

Piety And Faith [۶]

One of the issues a human being has to take seriously and in the words of some religious authorities, the question of following others is not sufficient or as some others say one must reach certainty, is the question of principles of religion and ideology. It is incumbent on every Muslim and non-Muslim to deeply think about his religious principles, that is to choose a right path, to realize that there is a God who is the Lord of the universe and to know with certainty that other gods are false and made by the human imagination. One should truly realize that all beings are

Allah's creatures and before Him, he should prostrate. In this relation, God says: "And ".I am your Lord, therefore fear Me

One should know that human beings are in need of leaders ordained by God as prophets and Imams. He should firmly believe that he has been created for the other world and that this world is transient. Perhaps, it is a reference to piety when we read in narrations that faith is superior to Islam. Imam Baqir (AS) has been reported by Hamran as saying: "I heard the Imam says: Truly God has made faith superior to Islam in the same way that He has made the Ka'aba superior to the Inviolable [Mosque."[٩٧

The Imam (AS) then mentions different ranks of Islam and faith. On Taqwa, the Imam says: Piety is superior to faith and certainty is superior to piety in terms of rank. Therefore, Taqwa here is an ideological piety, for the Imam has considered Islam as .the lowest and certainty as the highest degree while piety is in between

Piety And Monotheism [٧]

Piety in relation to monotheism means that man has to know that the All-seeing, the All-hearing, the All-wise, the Maker, the Creator, the Healer and the Provider is the One and Only God and that other beings are His creatures. It is really not very difficult to prove the existence of God. Nevertheless, we would like to mention certain reasons .to prove it

Whenever man sees an object in this world, he will automatically think about its - ١ producer and inventor. Even if a girl, who

has a doll in her hands, is told that this doll has been made by itself, she will laugh at that. How can this universe with the earth, the sky, plants, animals, human beings, waters, mountains, winds, rains, space, planets, light and darkness, fruits, grains and ?millions of other things exist without a Maker who is All-knowing and All-wise

How can cosmos, the order of days and nights, the four seasons, the function of -۲ eyes, ears, heart, digestive tract, and solar system not lead us to the existence of ?God

In dangers, our hearts are directed towards a Savior and Helper even if we are not -۳ .Muslims

The news brought by prophets, Imams and the messages of scholars and scientists -۴ about an Eternal Being and the Lord of the universe is one of the strongest reasons to .prove God's existence

When God's oneness is proved for man, and when man realized that there is no one in this universe save God, who is All-hearing, All-seeing, the King, the Provider of human beings and animals, One who brings forth the living from the dead and brings forth the dead from the living and the Manager of the world, he should exercise this piety .that he is not inclined to anything but God

In this relation, God says: "Say: who gives you sustenance from the heavens and the earth? Or who controls the hearing and the sight? And who brings forth the living from the dead and brings the dead from the living? And who regulates the affairs? Then

[they will say: Allah. Say then: Will you not then guard (against evil)?"[۹۸

That is to say, one should not take heed of false gods or idols, rather he should safeguard himself from vicious circle and deviations which is the same as inclination .for idols ad their likes

Regarding this, God has said: "Take not two gods, He is only One God; so of Me alone should you be afraid. And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than [(the punishment of) Allah?"[۹۹

That is to say the One who deserves Taqwa is the One God and it is He who punishes, .takes us to task and rewards us

As for those who do not believe, God says: "Surely the vilest of animals in Allah's sight are those who disbelieve, who will not believe; those with whom you make an agreement, then they break their agreement every time and they do not guard [(against punishment)."[۱۰۰

Piety And Prophethood [۸]

Taqwa in relation to prophethood means that man should know that human beings exist since birth to unknown time. He should also realize that man cannot understand his loss and gain. Hence, he is in need of a more perfect guide to lead him to perfection and a stronger device to rule over the world. Man has no power to secure his own interests. Therefore, there should be those who go between the Creator and the creatures; to receive the message from the creator and to convey

it to the creatures. These people are known as prophets or divine envoys. Imams and their successors follow the path of the prophets. The necessity of a system or order among the creatures, as well as a guide in the same way that the heart is the guide of the realm of body, the fact that not all human beings are capable of receiving revelation, that earth cannot be devoid of a proof of God, that human mind cannot comprehend everything, are some of the reasons which prove the truthfulness of prophets. In our time, the greatest miracle is the Holy Quran. Although this Divine .Book has been challenged, no one has been able to bring a verse like it

In the Holy Quran, we see that when divine messengers invite people to God and monotheism, and invite them to their own truthfulness and adherence and warn them of anything other than God, Taqwa has been mentioned too. The Quran says: be .careful of your duty against any deviation

This theme has been repeated in the Holy Quran: "(The tribe of) Aad denied the messengers (of Allah). When their brother Hud said to them: will you not guard (against evil)? Surely I am a faithful apostle to you; therefore guard against (the punishment of) Allah and obey me."[١٠١]

Elsewhere God says: "(The tribe of) Thamud denied the messengers (of Allah. When their brother Salih said to them: Will you not guard (against evil)? Surely I am a faithful apostle to you; therefore guard against (the punishment of) Allah

[and obey me."[۱۰۲

In this relation, God says: "The people of Lot denied the messengers (of Allah). When their brother Lot said to them: Will you not guard (against evil)? Surely I am a faithful apostle to you; therefore, guard against (the punishment of) Allah and obey me."[۱۰۳

God has also said: "The people of Noah denied the messengers (of Allah). When their brother Noah said to them: Will you not guard (against evil)? Surely I am a faithful apostle to you; therefore, guard against (the punishment of) Allah and obey me. And I do not ask you any reward for it; my reward is only with the Lord of the worlds: So guard against (the punishment of) Allah and obey me. They said: Shall we believe in you while the meanest follow you?"[۱۰۴

(Piety And the Day Of Judgment (۲ [۹]

When it was proved for us that God is All-wise and His administration is wise, how can He not have another world for which He has created man? When God has created man firstly with such complicated body and soul, some of people live for a second, an hour, a month, a year and as long as a hundred or a thousand years and then they will die, what is the philosophy behind it, especially when human beings reach perfection with so much suffering? Is this not something absurd and vain? Secondly, the obedient and the guilty, the oppressors and the oppressed, the sick and the healthy, the privileged and the underprivileged have a living of their own and enjoy divine blessings in

this world where reward or punishment do not exactly exist, then, where will be God's ?justice if there is no other world? How can we prove that God is All-wise

Thirdly: the divine laws will be useless, for law is aimed to distinguish between humans and animals. When there is no other world, the law will be useless, for it will .not be enacted

Fourthly: it may show the falsehood of the Lord (we seek Allah's protection from that), for Allah has sent prophets with books in which there are the news of the Day of .Judgment as well as Heaven and Hell

Fifthly: The prophets and Imams' news are enlightening. It is for this reason that God has used the word Taqwa: "How, then, will you guard yourselves if you disbelieve, on [the day which shall make children grey-headed?[۱۰۵

Truly, one, who disbelieves in the Day of Judgment, is not certain about it and considers it as a fable or has doubt about it, cannot possibly be a man of piety or to practice it. On the contrary, one who believes in the Day of Judgment and the .Hereafter will certainly have piety

Piety And Imamate [۱۰]

One of the other instances in which the word Taqwa has been used is when we obey Allah and obey the apostle and those in authority from among us, for there is a perpetual life in obedience and perpetual punishment in disobedience. Beyond doubt, if God has punished a nation with thunderbolt, heavenly and earthly afflictions, and if they have been afflicted with famine, it

has been due to disobedience of divine calls and challenges to the Messenger of Allah (SAW). Hence, we notice that in most cases when prophets have invited people to monotheism, to God and to the adherence to the prophets, the word Taqwa has been used. In the Quranic Chapter, the Poets (ash-Shu'ara ۲۶), we read about the states of prophets Moses, Noah, Salih, Hud, Lot and Shu'aib (AS). When they say to their tribes: "Surely I am a faithful apostle to you" immediately, they says: "Therefore guard ".against (the punishment of) Allah and obey me

Sometimes, the Lord of the universe advises His messenger to practice Taqwa: "O prophet! Be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites, surely Allah is Knowing, Wise. And follow what is revealed to you from your Lord: surely Allah is Aware of what you do."[۱۰۶] In certain verses, the following has been added: "And do not obey the bidding of the extravagant."[۱۰۷] In certain Quranic chapters, God says: "O you who believe! Answer (the call of) Allah and His apostle when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered. And fear an affliction which may not smite those of you in particular who [are unjust; and know that Allah is severe in requiting (evil)."[۱۰۸

The Holy Prophet (SAW) has been quoted by Abu Ayyoob al-Ansari as saying: "O Ammar! Soon after

me, there will be big mischief so much so that swords will be drawn, some will kill each other and some will hate each other. In that case, it is incumbent upon you to resort to this bald-headed man, sitting on the right side of me (meaning Ali ibn Abi Talib). If all people follow one line and Ali follows another line, you should follow his line and leave others. O Ammar! Surely Ali will not misguide you and will not direct you to destruction. O Ammar! To obey Ali is to obey me and to obey me is to obey Allah." [١٠٩]

Imam Sadiq (AS) has been reported by al-Mufaddhal ibn Umar as saying: "God Almighty has chosen Ali as an emblem and standard between Him and His creatures. No one has such a position. Therefore, whoever obeys him is a believer and whoever denies him is an unbeliever. Whoever denies him will enter fire." [١١٠]

The Imam (AS) has also been reported as saying that when Gabriel appeared to the Messenger of Allah (SAW), he said: "O Mohammad! Allah sends you greetings and says: I have created the seven heavens and what is there in them...and I have not created any place higher than the Rokn (the corner of the Kaaba) and the Maqam (the place where Prophet Abraham (a.s.) used to offer prayer). If any one of my servants call Me and meets Me (dies) while he denies the Imamate of Ali, I will throw him into the fire on his face."[١١١]

Imam Ali (AS)

has been reported as saying: “There is no heresy unless a Sunnah (prophetic norm) is abandoned (by it). Therefore, keep away from heresy. Walk on a sound way, for long-cherished orders (orders of God and the Messenger) are the best. What heresy has [produced will be the worst.” [١١٢

After warning the people of Basra about what was to occur, Imam Ali (AS) says: “Whoever can, at this time, keep himself clinging to Allah should do so. If you follow me, I shall certainly carry you, if Allah so wills, on the path of paradise, even though it may be full of severe hardship and of bitter taste....You should adhere to the Book of Allah because it is the Strong Rope, a clear light, a benefiting cure, a quenching for thirst, protection for the adherent, and deliverance for the attached. It has no any curving to be straightened, and does not deviate from the truth. Whatever it is repeated and whatever it knocks the hearings, it does not become old. Whoever speaks according to it, speaks of the truth and whoever acts according to it shall ”.(advance (to success

A man stood up and said: ‘O Ameerol Mo'minin! Tells us about the disturbance and whether you enquired it from the Holy Prophet (SAW)’. Thereupon Ameerol Mo'minin said: “When Allah, the Glorified sent down the verse: ‘Do men think that they will be left alone on saying, we believe, and not be tried?’[١١٣] I came to know that the disturbance would not befall us so long as the

Prophet is among us. So I said: O Messenger of Allah, what is this disturbance of which Allah, the Sublime, has informed you? And he replied: 'O Ali, my nation shall be tried after me.' I said: 'O Messenger of Allah, on the day of Uhud, when Muslims had fallen martyrs and I was not among them, and this had been very annoying to me, did you not say to me: 'Cheer up, for you shall be killed (martyred) later on!' The Messenger of Allah (SAW) said: 'Yes, it is so, but what about your endurance at receiving martyrdom?' I said: 'O Messenger of Allah, this is not a matter of endurance, but it is a matter of delight and gratefulness.' Then he said: 'O Ali, Muslims shall soon fall into sedition because of their properties their wealth, put Allah under obligation that they have faith, expect Allah's mercy, and wish to be safe from His wrath, and because of false doubts and desires, they take His unlawful things as lawful. So, they will then consider wine as just a juice of grapes and dates, bribe as gift, and usury as selling and buying, and thus consider them lawful.' I said: 'O Messenger of Allah, how should I deal with them at the time? Shall I consider them as apostates and disbelievers or ones involved in sedition?' He said: 'Sedition and trial.'" [۱۱۴]

What mischief is worse than this! After the Messenger of Allah (SAW) the Ummah was divided into seventy-three sects as the Holy Prophet

SAW) had said: "The Jews will become seventy-one sects, the Christians seventy-two) [and my Ummah will be divided into seventy-three sects (after me)." [115

Ibn al-Maghazeli has reported: "The Holy Prophet(SAW) said to Ali ibn Abi Talib: 'The [Ummah after me will soon hatch plots against you.'" [116

Imam Ali (AS) has been reported by many narrators as having said: The Messenger of Allah (SAW) said to me: 'Surely God has made Jihad against mischief-makers incumbent upon you as He made Jihad against the atheists incumbent upon me.' I asked: 'O Messenger of Allah! What is this mischief that has made Jihad incumbent?' The Holy Prophet (SAW) said: 'There are some who bear witness to the Oneness of God and my mission but they challenge the Sunnah.' I asked the Holy Prophet: 'What should I fight them for while they bear witness to what I testify?' The Holy Prophet (SAW) said: 'For the heresy in religion and challenging Imamate.' I said: 'You promised that I would be martyred. So I beg God to bring about my martyrdom soon before you.' The Messenger of Allah said: 'Who will fight the Naketheen (the breakers of covenant who fought against Imam Ali (a.s.) in the battle of al-Jamal), the Qassiteen (the oppressors (Mo'awiya and his followers) who fought against Imam Ali (a.s.) in Siffeen), and the Mariqeen (the renegades or the Kharijites who fought against Imam [Ali (a.s.) in an-Nahrawan) then?"[117

Therefore, it is incumbent upon every human to exercise piety in obedience. He should be obedient to those whom God

has ordered. Jabir al-Ansari has been reported by Jabir al-Ju'fi as saying: "I asked the meaning of the following verse from the Holy Prophet: "O you who believe! Obey Allah and obey the Apostle and those in authority from among you."[١١٨] The Holy Prophet (SAW) said: 'They are my successors and the Imams of Muslims after me. The first of them is Ali ibn Abi Talib, then al-Hasan and al-Hossain, then Ali ibn al-Hossain, then Mohammad ibn Ali known as Baqir in the Torah. O Jabir, you will live long enough to see him. Whenever you meet him, give my regards to him. The next will be as-Sadiq, Ja'far ibn Mohammad, then Musa ibn Ja'far, then Ali ibn Musa, then Mohammad Ibn Ali, then Ali ibn Mohammad, then Hassan ibn Ali and then a person of my name, the poof of Allah on the earth, Baqiyyatullah, the son of al-Hassan ibn Ali, one at whose hands Allah will conquers the east and the west of the earth. He will be in occultation away from his followers and companions that no one shall keep on believing in his imamate except those whom Allah has tried their hearts with faith."[١١٩]

(Piety And Knowledge (Science [١١]

One of the other issues about which a human should exercise piety, that is to say, he must be careful not to be deviated and misguided is the acquisition of knowledge, for the word 'knowledge' can be as deceitful (how much knowledge one has) as the word 'scholar' (how much knowledge that scholar has) is.

Apparently those who

go after what is called knowledge or science are usually known as scholars or scientists whether in mathematics, physics, chemistry, astronomy, geography, natural sciences, medicine, and industry or in the science of distinguished men, ancestry and lineage, history, Hadith, insight, morphology and syntax, rhetoric, beliefs, theology, philosophy, wisdom, prosody, literature, mysticism, ethics and behaviors, whether they have taken a right or wrong path. Sheikh Tusi, Khajeh Nasseeruddeen, Majlesi, Allahmah Helli and Boroojerdi are called scholars while Abu Hanifah, Malik, ash-Shafi'ee, Ahmad ibn Hanbal, al-Ghazali, al-Fakhr ar-Razi, Seyed Qutb, Shaltut, Ibn Abil Hadeed and Ibn Hajar are called scholars too. However, we must exercise piety in this area too by making sound knowledge distinct from the wrong knowledge, by making justice distinct from injustice. What is of significance to Islam is clear for all. Imam Musa ibn Ja'far (AS) has been reported as saying: "One day, the Messenger of Allah (SAW) entered the mosque. He saw a group of people gathering around a man. He asked who the man was, and it was said that he was a scholar. The Messenger of Allah (SAW) said: 'What is he expert in?' They said: 'He is the most knowledgeable in the lineages of the Arabs, the events of the pre-Islamic era, poetry as well as Arabism.' The Holy Prophet (SAW) said: 'His knowledge does not harm one who does not know it nor does not benefit the one who knows it.' The Messenger of Allah (SAW) said: 'Knowledge or science is of three types; a clear sign that

is the principles of faith, a just obligation that is ethics which is the middle course between the two extremes, and a well known norm (Sunnah) that is religious orders [as well as issues related to lawful and unlawful things." [١٢٠

It is said that the principles of faith are related to human mind, ethics to his soul and .heart, and lawful and unlawful things to his body

Imam Sadiq (AS) has been reported as saying: "I have found all knowledge in four things; to get to know your Lord, to know what He has given to you, to know what He [wants from you, and to know what takes you out of your religion." [١٢١

Commenting on this narration, Allamah Majlisi says: "First, you should get to know your Lord through attributes of perfection, Divine act, and essence of God. Secondly, you should realize His glory through intellect, senses, His Grace of revealing the Book and other blessings. Thirdly, you should get to know His will by self-restraint, obedience and acknowledgment of Him through intellect and narration. Fourthly, you should know that following the leaders of misguidance and sin will take you out of [your faith." [١٢٢

Sadr al-Mota'aliheen Molla Sadra, has reported how the Imam has classified knowledge or science into three groups while rejecting the rest, though knowing everything is better than not knowing it. Then he says: "If knowledge, like that of sorcery, is reproached, it is because of its result which is aimed at creating separation between wife and husband. It seems that the

Imam wishes to bring up a kind of knowledge which can save human beings in the hereafter. Hence, if astronomy is related to faith, ethics and religious orders, it is considered as part of them. Imam Ali (AS) has been reported as having said: "knowledge is for religion, medicine for body, syntax for language and astrology for [knowing the time." [١٢٣

The Holy Prophet (SAW) has been reported as having said: "Science is of two categories: science in the heart which is beneficial and science on the tongue which is a proof for God's servants." [١٢۴] Nevertheless, if they (two kinds of science) are used solely for worldly gain or if they are detrimental to human beings, they are blameworthy. Hence, the story of the man around whom people had gathered and he was blamed by the Holy Prophet might be of a political nature. So the Holy Prophet .(SAW) did not really mean to condemn knowledge of lineage. God knows it better

One of the branches of knowledge, about which human beings should be careful, is theology, that is the rectification and perfection of faith, for thoughts run into different directions and there are different viewpoints and books in that area. Hence, many individuals have gone astray in this path and are entangled with amazement and .bewilderment

For this reason, God has mentioned the word 'Taqwa' by saying: "Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who

[guard (against evil)".[۱۲۵

Those who have studied the states of theologians, philosophers and those who have worked in this field know how God has mentioned the word 'Taqwa'. Hence, it is incumbent upon all human beings to rectify their belief and faith. It is faith which benefits or harms a human being. If he has a good faith, he will achieve success, but if he has no faith, he will suffer loss. Knowledge and science can serve as a great factor in correcting one's belief. On the contrary, ignorance makes human belief corrupt. In this relation, God says: "Are those who know and those who do not know alike? Only [the men of understanding are mindful."[۱۲۶

Elsewhere God says: "Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding [will mind."[۱۲۷

The use of 'men of understanding' and 'those possessed of understanding' are .meaningful

The Holy prophet's companions have related that a man from the Ansar came to the Holy prophet (SAW) asking: "O Messenger of Allah! Which one do you like better; to "?attend a funeral or to meet a scholar

The Messenger of Allah (SAW) said: "If there is anyone to attend the funeral, to go to the presence of a scholar is better than attending a funeral, visiting a thousand patients, rising up at night for prayer, fasting for a thousand days, giving a charity of a ,thousand Dirhams to the poor, performing the minor hajj a thousand times

and a thousand non-obligatory wars against the enemy in the way of Allah with your life and property. Do you not you know that God has been obeyed with knowledge and worshipped with knowledge and all the good of the world and the hereafter is with knowledge and all the evil of the world and the hereafter is with ignorance?” [۱۲۸]

Imam Ali (AS) has been reported as saying: “Sitting in the presence of scholars for an hour is better to God than a thousand years of worshipping. Looking at a scholar is better than seclusion of one year in the House of God. Visiting scholars is better than seventy circumambulations around the Ka’ba and is better than seventy minor Hajj. God will count seventy rewards for that one, will send blessings for him, and angels will testify that he will deserve Paradise.”[۱۲۹]

Imam Sadiq (AS) has been reported as saying: “A prayer by a scholar is better than seventy thousand prayers by an ascetic.” [۱۳۰]

It is with the right knowledge that human beings will never go astray or deviate from the right path.

A scholar always works thoughtfully and mindfully; his prayer is mindful and his steps are taken thoughtfully. He writes thoughtfully. His rising up and sitting down is thoughtful; he speaks thoughtfully; his silence is thoughtful; his eating, sleeping, praying, his state in associating with others, in sickness and health, are mindful. A layman, however, is not such. He may sometimes do his job out of ignorance. He may offer his prayer incorrectly and he

.may act in a way a simpleton might act

.It is for this reason that God uses the word ‘Taqwa’ in relation to every subject

Piety In Practice [۱۲]

part ۱

One of the other cases in which the word ‘Taqwa’ has been used is in relation to human deed. Human beings are rewarded on the Day of Judgment for their deeds. On that day, man will reap what he has sown. Perhaps all the Quranic verses and .narrations on ‘Taqwa’ are aimed at human deed which includes intention too

In this relation, the Lord of the universe says: “O you who believe! Be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.”[۱۳۱]

In this verse, the word “Taqwa” has been used twice and “what it has sent on for the morrow (deed)” is in between. Perhaps, it refers to the fact that one, who wishes to do something, has to have good intention that is for the sake of God. He should keep away from false incentives. He should be thorough when doing something. .Furthermore, he should exercise piety in it

This will cover many affairs including the question of justice. In this connection, God says: “Act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.”[۱۳۲]

On benevolence and doing good, God says: “... if you do good (to others) and guard (against evil), then surely

[Allah is Aware of what you do."[۱۳۳

On assistance, God says: "… help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah [is Severe in requiting (evil)."[۱۳۴

On the foundation of mosque, God says: "And say: Work; so Allah will see your work and (so will) His Apostle and the believers; and you shall be brought to the Knower of the unseen and the seen, then He will inform you of what you did. …certainly a mosque founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves. Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide [the unjust people."[۱۳۵

In the above-mentioned verses, God refers to the Dhirar Mosque that had been built to divide the believers who gathered in the Qoba Mosque. When the Holy prophet (SAW) migrated to Medina where people were attracted by his good character and manners, Abu Aamir the Monk, an aristocrat member from the Khazraj tribe and well-versed in Torah and Gospel, envied the Holy prophet (SAW) and continuously challenged him until he participated in the battles of Uhud and Hunain. He finally

fled to Rome to prepare an army to fight against Islam. From Rome, he wrote a letter .to build the Dhirar Mosque, but God informed the Holy prophet (SAW) of the issue

When the Messenger of Allah (SAW) returned from the battles of Tabuk, the hypocrites came to him, saying: "O Messenger of Allah! We have built a mosque, so bless it with your coming." They meant to give value to the mosque with the Holy prophet's presence in it and to achieve their goal, but immediately the following verse was revealed: "And those who built a Masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars. Never stand [in it at all..."[۱۳۶

Also al-Mofaddhal relates: "I was in the presence of Imam Sadiq (AS) when the question of deeds was brought up. I said: 'How little my deeds are!' The Imam said: 'Be silent! Ask for forgiveness of God!' Then he said: 'A little deed with piety is better than many deeds without piety.' I said: 'Are many deeds devoid of piety?' The Imam said: 'Yes. It is like a man who feeds the poor, is kind to the neighbors, his house is open with generosity, but a door of unlawfulness is opened to him and he enters through it. Such a deed is devoid of

Taqwa. There is another person who has nothing but never does an unlawful act." [[۱۳۷

These verses and narrations were used to say that our deeds should be righteous. Furthermore, the results of deeds are important, for our deeds have no value without result. In this connection, God says: "I swear by time, most surely man is in loss, [except those who believe and do good."[۱۳۸

God has also said: "Whoever does good whether male or female and he is a believer, [We will most certainly make him live a happy life."[۱۳۹

In another verse, God says: "Then (as for) those who believe and do good, they shall [have forgiveness and an honorable sustenance."[۱۴۰

On the same topic, God says: "And the blind and the seeing are not alike, nor those [who believe and do good and the evil doer."[۱۴۱

Elsewhere, God has said: "Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like [the wicked?"[۱۴۲

There are narrations to the same effect, stressing that deeds have to be good and righteous. Furthermore, there should be no obstacles on their way of acceptance. The .following is an example

Ibn Fahad al-Hilli in his book Uddatod-Da'ee and Seyed ibn Tawus in Falah as-Saa'il mention that the Holy Prophet (SAW) has been reported by Mu'ath ibn Jabal as saying: "Before creating heavens, God created seven angels, appointing each of them in a heaven and made that heaven splendid with that glory. Then, God appointed an angel as gatekeeper to

.each of the gates of the heavens

part ۲

The guardian angels record man’s deeds day and night and send them up and a light like the light of the sun is sent for him to the lower heaven. When they reach the sky of the world, they refine the deed and add to it, but all of a sudden, the angel will say: Wait! Throw this deed against the face of its doer. I am the angel of backbiting. I will not let the deed of a backbiter pass on to heaven. This is the order of my Lord.’ He added: ‘Then the next day while carrying good deeds, the angels return and pass by the former angel, refine the deed and add to it till they reach the second heaven where the angel of that heaven will say: Stop here! Throw this deed against the face of its doer, for with this deed, he was following mean objectives in the world. I am the angel of worldly affairs and will not let the deed of this person pass on to others from here.’ He said: ‘The next angels take up the deed of God’s servant from whose charity and prayer they are happy. However, when they reach the third heaven, the angel will say: Throw this deed against the face of its doer. I am the angel who record arrogance. This person had good deeds but, he was arrogant to people. My Lord has ordered me not to let his deed pass on to others

from here.’ Then he said: ‘The guardian angels took up the deed of God’s servant while it was shining like a star and his voice was up with glorification of God, fasting, and performing of Hajj. They were taking it up to the fourth heaven when an angel would say: Stop here! Throw it against the face and belly of its doer. I am the angel that record self-admiration. He was self-conceited. He had good deeds, but he was self-important. My Lord has ordered to stop his deed to pass on to others from here.’

Then he said: ‘The next stage, the guardian angels take up man’s deed which is like a bride ready for wedding. When they reach the fifth heaven, the good deed is accompanied by Jihad, and prayer with rays of light like those of the Sun.’ However, the angel will say: ‘Stop here! I am the angel recording envy. Throw it against the face of its doer and put it on his shoulder. He was envious against the seekers of knowledge and the obedient ones to God. Whenever he saw someone superior in devotion, he envied him. Here, that man’s deed is put on his shoulder while his deed curses him. Then he said: once again, the guardian angels take up man’s deeds to the sixth heaven, but the angel will say: Stop here! I am the angel recording mercy. Throw this deed against the face of its doer and make him blind, for he had no mercy on anyone. If anyone

committed a wrongdoing or suffered a loss, he would blame him. My Lord has ordered me to stop his deed from passing on from here. He said: The guardian angels take up to heaven man's deed which is accompanied by understanding, endeavor and piety while it has a sound like that of thunder and lightning. In addition, three thousand angels will accompany it. When they reach the angel in the seventh heaven, he will say: Stop here! Throw this deed against the face of its doer. I am the angel in charge of veiling. I will conceal from Him any deed which is not for the sake of Him. This person intended to obtain a high position with the chiefs and to have reputation. My Lord has ordered me to stop him from passing on to others as long as his deed has not been refined for God. Then he said: This time, the guardian angels will take up man's deeds for which man is happy. Deeds like prayer, alms, fasting, Hajj, good temper, silence and remembrance of God which are accompanied by the heavenly angels as well as the seven angels rip all the veils till they stand before God and they testify for him in practice and with Du'a. However, God will say: You are the guardians of the deeds of My servants but I am the guardian of what passes in his heart. He did not intend Me with his deeds. My curse be upon him. The angles will say: Your curse

!and our curse be on him

At this time, Mu’ath started weeping and then said: ‘What shall I do to have devotion in my deed?’ The Holy Prophet said: ‘Follow your prophet in being certain about the ’.unity of God

Mu’ath reports: ‘I said: You are the Messenger of Allah and I am Mu’ath!’ The Holy Prophet (SAW) said: ‘O Mu’ath! If you have any shortcoming in your deed, do not criticize your brothers in faith and the carriers (memorizers and expert) of the Holy Quran. Blame yourself for your wrongdoing not your brethren. Do not ever justify yourself by reproaching your brothers in faith. Do not overestimate yourself at the price of humiliating your brothers. Do not dissimulate. Let not your worldly desires interfere in your affairs of the hereafter. Watch your tongue when associating with people so that people will not keep aloof from you. Do not whisper in an assembly. Do not magnify yourself, for you will be deprived of the blessings. Do not reproach people, for the dog of hell will reproach you. God says: “(I swear) by the Nashitat (the angels who draw out the souls of people)!”[۱۴۳] Do you know what “Nashitat” is? It is ”!the dogs of Hell that eat away flesh and bone

I said: ‘Who can forbear this description?’ The Holy Prophet (SAW) said: ‘O Mu’ath! ’.This will be easy to one for whom God has made it easy

The narrator says: ‘Thereafter, I did not see Mu’ath recite the Holy Quran as much as ”.he would read this tradition

[۱۴۴]

Allamah Sheikh Baha'ee says: "This tradition should make you understand that pure deeds are few. I wish you success in self-restraint."

Truly, piety in practice means that human beings should keep aloof from moral, ideological and scientific deviations. Whatever they do should be aimed at pleasing God. They should have only God in mind and avoid passions and the obeying of Satan.

There are many people who mistakenly think they are doing good deeds whereas they are practically following their desires and Satan, though their deeds might be done in the name of prayer or religion.

About such people, God says: "Say: Shall We inform you of the greatest losers in (their) deeds? (these are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands. These are they who disbelieve in the signs of their Lord and His meeting, so their deeds become null, and therefore, We will not set up a balance for them on the Day of Resurrection. Thus, it is that their recompense is hell, because they disbelieved and held My signs and My apostles in mockery."[۱۴۵]

Imam Sajjad (AS) has been reported as saying: "O people, exercise divine piety and know that your return is towards Him. In this relation, the Holy Quran says: "On that day every soul shall find present what it has done of good and what it has done of evil. It shall wish that between it and that (evil) there are a long duration of time;

[and Allah makes you to be cautious of (retribution from) Himself."[۱۴۶

Piety And Islamic Rules [۱۴]

explaination

Rules made by God Almighty are binding and it does not make any difference whether they are real or superficial (apparent), for benefits and harms in them have been taken into consideration. Therefore, when a religious authority issues a religious decree, he should be careful not to let his own opinion interfere in his Fatwa. Ibn Shabramah has been reported by Ibnul Sheikh in his Majalis from Husayn ibn Ubaydillah al-Ghadha'iri as saying: "Abu Haneefah and I went to see Imam Sadiq (AS). I said: 'God has honored you. This is a man from Iraq, who has an understanding of religion and wisdom.' Imam Sadiq (AS) said: 'Perhaps he is the one who interprets religion due to his own opinion.' Then the Imam (AS) said: 'Which one is greater, prayer or fasting? I said: 'Prayer.' The Imam (AS) said: 'Why is it that a menstruating woman has to fast the missed days of fasting, but she does not have to perform the [missed prayers (because of menstruation)? O Servant of Allah, fear Allah."[۱۴۷

[Taqiyyah[۱۴۸ .۱

If a servant of Allah wants to observe a real rule which entails risk, it is unlawful. He has to observe the superficial rule. Traditions on dissimulation (Taqiyyah) which has [the same root as Taqwa refer to the same meaning.[۱۴۹

Dissimulation is a kind and the highest degree of piety. Abdullah ibn Jundab has been reported by Hammad ibn Eesa as saying: "Imam Musa al-Kadhim (AS), in giving the meaning of this verse: "Surely, the most honorable of you with Allah is the

[most careful of his duty”, has said: ‘It is the one with the utmost piety.’”[۱۵۰

Abdullah ibn Ya’foor reports: “I heard Imam Sadiq (AS) say: ‘Taqiyyah is the shield and [the protector of a believer. One who has no Taqiyyah is not a believer.” [۱۵۱

Imam Sadiq (AS) has also been reported as saying: “There is nothing better than ‘Khaba’ to God in worshipping Him. I asked what ‘Khaba’ is, and the Imam said: ‘It is [the same as Taqiyyah.’” [۱۵۲

There are many traditions on Taqiyyah which mean sometimes that man should .conceal his faith in order to protect his own life and sometimes the lives of others

At some times, it is necessary for a Muslim to perform his religious duties like the opponents. Sayyid Murtadha (may Allah have mercy on him) has mentioned in his book al-Muhkam wel-Mutashabih that Imam Ali (AS) said: “When man has the option, he has been forbidden to take an unbeliever as his leader of Imam. Nevertheless, God has obliged man by giving him permission (dissimulation) to fast as the opponents fast, break his fasting like them, and perform prayer as they do out of Taqiyyah. .Otherwise, it is incumbent upon him to follow his own beliefs

God Almighty has said: “Let not the believers take the unbelievers for friends rather than the believers; and whoever does this shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah [makes you cautious of Himself.”[۱۵۳

Therefore, dissimulation is a blessing that God has given to the

believers so as to save themselves and others. The Messenger of Allah (SAW) has said: "Allah likes His servants to observe what He has permitted and what he has forbidden." [154]

2. Ablution (Wudu')

Dawood ar-Raqqi has been reported as saying: "One day, I went to Imam Sadiq (AS) to ask him how to perform ablution correctly. The Imam (AS) said: 'What God has made obligatory is to wash the face once. The Messenger of Allah (SAW) has added one more to it to mind for the weak people. Whoever washes his face three times, his prayer will become invalid.' At this time, Dawood ibn Zurbi arrived and asked the same question. The Imam (AS) said: 'Three times, three times and whoever does less than that, his prayer is not valid.'

My (Dawood ar-Raqqi) body started shivering. I was being almost tempted by Satan. Seeing a change of color in me, Imam Sadiq (AS) said: O Dawood, calm down! Which one is of unbelief, this order or the act of beheading?'

When we went out, we found that people had spoken ill of Ibn Zurbi before al-Mansoor ad-Dawaneeqi (the Abbasid caliph), accusing him of being heretic and associating with Imam Sadiq (AS). Ibn Zurbi was in an orchard near the orchard of al-Mansoor.

Al-Mansoor said to himself: "I will try him to see how he performs his ablution. If he does it like Ja'far ibn Mohammad (AS) which I do not approve, it will become evident that what they say about him is true. In that case, I will kill him."

Therefore, he waited for Ibn Zurbi to perform ablution. Ibn Zurbi did as Imam Sadiq (AS) had told him. Al-Mansoor sent someone to call him.

Dawood says: 'When I went to al-Mansoor, he greeted me, saying: 'O Dawood! They have said something wrong about you. The way you performed ablution was not like the purification by the heretics, so forgive me.' Then he ordered a hundred thousand Dirhams to be given to him.'

Dawood ibn Zurbi and I went to see Imam Sadiq (AS). Zurbi said: my master, you save my life in this world. Thanks to you. We hope for paradise. The Imam said: 'May God reward you and all the believers.'

Addressing Zurbi, the Imam said: 'Tell Dawood ar-Raqqi what happened to you so that he will have no fear.'

Dawood Zurbi says: 'I told him the whole story. The Imam (AS) said: 'It was for this reason that I issued such a Fatwa for him, knowing that he may be killed.' Then, the Imam said: 'O Dawood ibn Zurbi! Wash your face twice when performing ablution. Do not add, for if you add to it, your prayer will become invalid.'"[۱۵۵]

The same story happened between Ali ibn Yaqteen and Imam Musa al-Kadhim (a.s.) who first ordered him to perform ablution like the opponents, and when the danger of Haroon ar-Rasheed (the Abbasid caliph) had gone, in a letter, he said: "O Ali ibn Yaqteen! Perform ablution as God Almighty has ordered... for the danger that we were afraid for you of has gone."[۱۵۶]

۳. Prayer

Imam Musa ibn Ja'far

AS) has been reported by Ali (AS) ibn Yaqteen and Sheikh Sadooq as saying: "When) [dissimulating, it is valid to prostrate on clothes and carpets." [۱۵۷

Imam Reza (AS) has been reported by Bazanti as saying: "In relation to Qunoot (supplicating Allah earnestly in the prayer), Imam Baqir (AS) has said: "You have an ".option to or not to recite Qunoot

Imam Musa al-Kadhim(AS) has said: "When you are in Taqiyyah, do not recite Qunoot, [and I will be answerable for that."[۱۵۸

Abdullah ibn Sinan reports: "I heard Imam Sadiq (AS) say: "I invite you to fear Allah. Never be tough to people, for you will be abased. God Almighty has said: "...you shall [speak kindly to people.""[۱۵۹

Then the Imam said: "Visit their (non-Shia Muslims) patients, take part in their funerals, bear witness for and against them and perform prayers with them in their [mosques."[۱۶۰

Imam Sadiq (AS) has also been reported as saying: "Whoever performs prayer with them in the first line is like one who has performed prayer behind the Messenger of [Allah (SAW) in the first line." [۱۶۱

In another narration, we read that the Imam said to Isshaq ibn Ammar: "Take part in their prayer, for whoever performs prayer in the first line with them, is like one who [has drawn the sword in the way of Allah."[۱۶۲

Fasting .۴

There are numerous traditions on fasting in which the infallible Imams (AS) did not observe fasting to cope with the tyrant caliphs. One of the companions of Imam Sadiq (AS), who had come to visit him, said: "Would

you break your fasting on a day of Ramadan?" The Imam said: "Yes, by Allah! To violate my fasting in a day of Ramadan is better to me than to be beheaded."[١۶٣]

From what we have said, it is inferred that we have to do what is obligatory and to avoid what is forbidden when there is no obstacle on the way. But, in certain circumstances, we have to forsake an obligatory act and do something forbidden in order not to appear as opponent (to others). We should practice Taqwa in a way that if our Imam divides a pomegranate into two and says that this part is lawful and the other part is unlawful, we should unconditionally accept it. We should say to ourselves: What the Imam says is exactly what the prophet and God say.

As Taqiyyah is applied in the Islamic rules, it is applied in relation to ideology too. There are many narrations in this connection. Imam Sadiq (AS) has said: "Be careful of your religion. Conceal it with Taqiyyah, for there is no faith for one who does not observe Taqiyyah. You are like a honeybee among birds. If a bird knows what is inside a honeybee, it will keep on eating the honey until nothing remains of it. If the opponents know that there is the love of the Ahl al-Bayt in your hearts, they will eat you with their tongues and will curse you openly and secretly. May God bless a servant who follows our guardianship (wilayah)."

In some traditions, Imam

Ali (AS) has said: “Soon, you will be asked to curse me. Curse me, but when you are asked to disavow me, do not do it, for I am on the Fitra (nature of true faith).”[۱۶۴]

In certain narrations, we read: “Do not do it (do not disavow me) even if you are killed.”

It is well to mention that Taqiyyah is not a feature of our time, rather it was part of the rules of former religions too. The Companions of the Cave, the believer of Aal Firoun (the family of the Pharaoh), and Assiyah wife of the Pharaoh are good examples.

On the concealing of faith by Abu Talib, Imam Sadiq (AS) mentions the example of the Companions of the Cave, saying: “The example of Abu Talib is like the Companions of the Cave, who concealed their faith and declared atheism. So God rewarded them twice.”[۱۶۵]

As for disavowing, Maytham at-Tammar an-Nahrawani says: “One day, Ameerul Mo’minin (AS) called me, saying: ‘O Maytham! What will you do if Ubeidillah asks you to declare immunity towards me or he will call you bastard?’ Maytham said: ‘By Allah, I will never disavow you. The Imam (AS) said: ‘By Allah, he will either kill or hang you.’ Maytham said: ‘I will endure it! This is the least I can do in the way of God!’”[۱۶۶]

Imam Sadiq (AS) has been reported by Mohammad Ibn Marwan as saying: “What prevented Maytham from practicing Taqiyyah? By Allah, he truly knew that this verse “...he who is compelled while his heart is at rest.”[۱۶۷]

was revealed in honor of Ammar and his companions." [۱۶۸]

In the exegesis (tafsir) of Qumi, we read: "The tribe of Quraish arrested Ammar in Mecca. They tortured him with fire to compel him to utter what they wanted, but his heart was full of faith. The verse "...except he, who is compelled while his heart is content with faith"[۱۶۹], refers to Ammar ibn Yassir."[۱۷۰]

Ammar ibn Yassir is one of the persons whose perfect faith the Messenger of Allah (SAW) has testified. The opponents too have said: "The faith of Ammar is up to his shoulders."

It is narrated that one day Ammar asked the Holy Prophet's permission to enter his room. As soon as Ammar entered the room, the Holy Prophet (SAW) said: "Welcome, O the purified one!"

Ammar is one about whom the Holy Prophet (SAW) has said: "Whoever is the enemy of Ammar is the enemy of God and whoever has rancor against Ammar has rancor against God." Ammar is one about whom the Holy Prophet (SAW) has said: "Paradise longs for four persons: Ammar, Ali, Salman and Miqdad." In another narration, we read: "Paradise longs for Ali, Ammar, Salman and Bilal."[۱۷۱]

Ammar was one of those persons, who along with his father Yassir and his mother Sommayyah, lived in the desert of Mecca with sufferings. He was ninety when martyred at Siffeen."[۱۷۲]

۵. Trade

Imam Sadiq (AS) has been reported by Ali ibn Abdul Aziz as having asked: "What did Umar ibn Muslim do?" I said: "He has become an ascetic, leaving aside trade." The Imam (AS)

said: “Woe unto him! Does he not know that the prayer of one who leaves trade is not responded to?” Then, the Imam said: “Some of the companions of the Holy Prophet (SAW), who had heard this verse: “…and whoever is careful of (his duty) to Allah, He will make for him an outlet and give him sustenance from whence he thinks not”,[۱۷۳] closed the doors behind themselves, were engaged in worshipping God, saying: ‘This is sufficient for us.’ This news reached the Holy Prophet (SAW). So he sent for them, saying: “What made you to do so?” They said: “O messenger of Allah! God gives us our ”.sustenance. Therefore, we are engaged only in worshipping

The Holy Prophet (SAW) said: “Whoever does this, God will not respond to his prayer. [It is incumbent upon you to be engaged in a business.”[۱۷۴

The Holy Prophet (SAW) and Imam Sadiq (AS) have been reported as saying: “Not [being dependent on others is a good example of divine piety.”[۱۷۵

[Imam Sadiq (AS) has also said: “Cursed is one who is a burden to others.” [۱۷۶

(Piety And Trade (Business

One of the topics dealt with in the Holy Quran and Hadith is the question of trade and business as elaborated in the books of jurisprudence. Some scholars have written separate books on it. In this relation, we can mention Makasib written by the master of jurisprudents Sheikh Ansari, and Anees al-Tejarat written for the Farsi-speakers by Allamah Naraghi, which is the best of its kind. As for books of Hadith, which deal

with trade and business, we can mention such books as Wasa'il al-Shiah, and Bihar al-Anwar, one or two volumes of which have been devoted to this topic. In these books, there are traditions on the merits of trade and business and the care one must take in .relation to them

Jameel ibn Salih has reported Imam Sadiq (AS) as saying about the verse: "Our Lord! Grant us good in this word and good in the hereafter."[١٧٧], "The meaning of good is the pleasure of God and paradise in the hereafter, abundant sustenance, and good [temper in the world."[١٧٨

Imam Sadiq (AS) has reported Imam Ali (AS) as saying to Mawali:[١٧٩] "Engage in trade, and God will give you blessings, for I heard the Messenger of Allah (SA) say: "Sustenance has ten parts, nine of which are in trade and one part is in other [things."[١٨٠

It has been narrated that Asbaat came to see the Imam who asked after Umar ibn Muslim. Asbaat said: "He is a righteous man, but he has put trading aside." The Imam said: "It is an act of Satan." The Imam repeated this three times and said: "Do you not know that the Messenger of Allah (SAW) bought a flock of sheep from Damascus and sold them with profit in a way that he paid his debt and divided the rest among the relatives.? On this occasion, God revealed the following verse: "Men whom neither [merchandise nor selling diverts from remembrance of Allah."[١٨١

The Imam (AS) has also been reported as saying: "Leaving trade

[will diminish one's wisdom."[۱۸۲

It has been narrated: "The disciples of Jesus (AS) were walking behind him and whenever they got hungry, they would ask: 'O Spirit of Allah! We are hungry.' Jesus (AS) touched the earth and water gushed out. The disciples drank from it and said: 'O Spirit of Allah, Who is better than us! When we get hungry, you give us food, and when we get thirsty, you quench our thirst. We truly have faith in you and follow you?'

Jesus (AS) said: 'Better than you is one who works with his own hands and eats from what he himself earns.'"[۱۸۳]

Imam Sadiq (AS) has been reported as saying: "God revealed to Prophet Dawood (David) (AS): "You were a good servant if you did not eat from the public treasury. You do not do work with your own hands!"

Prophet David began weeping. God revealed to iron: "Be soft and lenient for My servant, Dawood!"

God Almighty made iron soft for him in a way that Prophet Dawood (a.s.) would make a cuirass every day and sell it for a thousand Dirhams. He made ۳۶۰ cuirasses, selling them for ۳۶۰ thousand Dirhams and was never in need of the public treasury."[۱۸۴]

Having a share of the public treasury does not necessarily mean a bad thing, but in the story of Prophet Dawood, there was wisdom behind it.

Mohammad ibn Munkadir reports: "On a hot day, I went to Medina where I saw Imam al-Baqir (AS) leaning on two slaves due to his being corpulent. I said to myself: 'A

great man of Quraish working at this hour of day in search of the material world! I will certainly give him an advice.’ Therefore, I approached and saluted him. While gasping, the Imam (AS) greeted me back. Sweat was pouring from his head and face because of hot weather. I said: ‘May Allah improve your affairs! A great man of Quraish seeking the world at this time of the day! What will happen if death overtakes you in this situation?’ Taking his hands away from the shoulders of the two slaves and leaning against the wall, he said: ‘By Allah, if death overtakes me and I am in this situation, I will be in a state of obedience to Allah by which I can preserve my value from you and people. I am afraid of death only when I am committing a sin!’ I said: [‘May Allah bless you! I intended to give you advice, but you gave me advice.’” [۱۸۵

Furthermore, trade and business must be accompanied with an understanding of the Islamic rules. Al-Asbagh ibn Nabatah reports: “I heard Ameerul Mo’minin say from on the pulpit: ‘O group of tradesmen! First, you should learn and know the rules of lawful and unlawful trade and then engage in trade. By God, usury amongst this Ummah is more hidden than an ant walking on a black stone. Let your faith be intermingled with truthfulness. A tradesman is a transgressor and transgressors are in fire unless you [give with justice and take with justice.”[۱۸۶

Imam Baqir (AS) has

been reported by Jabir as saying: “Ameerul Mo’minin used to walk in the marketplace with a whip in his hand. He stopped in a place and said: ‘O group of tradesmen! Fear Allah!’ Then, he would remind them of what was related to trade: usury, selling with underweight, injustice, false oath, besides fairness and justice.” [۱۸۷]

In addition to knowing the rules of trade, a Muslim should act according to his own duty and safeguard the dignity and honor of Muslims and Islam. He should not do anything for which the enemies of Islam will mock at us. A tradesman must be a model for Islam, not a source of dishonor.

He should observe what is recommended and not blameworthy in business or trade. He should practice what is lawful and avoid what is unlawful like monopoly, underweight selling, and usury.

Truly, one of the activities of human beings in the world is business and trade. If transactions are made justly, they are permissible, praiseworthy and even obligatory. However, if they are not done correctly and are contrary to the rules of Islam, they are blameworthy or unlawful.

One of the cases that trade is blamed for is to earn wealth through usury against which God has warned in the Holy Quran: “…Allah does not bless usury, and He causes charitable deeds to prosper.”[۱۸۸]

Elsewhere, God has said: “O ye who believe! Observe your duty to Allah, and give up what remains (due to you) from usury, if ye are (in truth) believers. And if you do not, then be

[warned of war (against you) from Allah and His messenger."[189]

Usury has been discussed in detail in books of jurisprudence and is considered as a major sin. The rulings on it can be found in the same books.

As for the punishment of usury, Imam Sadiq (AS) has been reported as saying: "One Dirham of usury to God is worse than seventy acts of incest committed in the House of God." [190]

The Holy Prophet (SAW) has been reported as saying: "One who swallows down usury, God will fill his stomach with the fire of hell as much as he has swallowed down usury. Should he earn a wealth after that, God will not accept anything of his act. God and His angels will curse him, as long as a measure of one carat from usury is with him."[191]

The Holy prophet (SAW) has also been reported as saying: "The worst trade is the one mixed with usury."[192] Such a trade is forbidden in all religions and by all prophets.

Allamah Qutb Ravandi in his book Da'awat has reported: "The Messenger of Allah (SAW), during his night journey, saw a red river with a man swimming in it. On the bank of the river, there was sitting a man with many stones around him. The swimmer would often come to this man and open his mouth. The man sitting on the bank of the river would put a stone in the swimmer's mouth. This was his repeated doing.

The Holy prophet (SAW) asked about it and it was said to him:

[He has eaten usury during his life."[۱۹۳"

Imam Ali (AS) has been reported by Imam Baqir (AS) as saying: "One who eats usury, the agent, the one who writes (the contract), and the two witnesses involved in the [dealing of usury are equal in the sin."[۱۹۴

Allamah Tabarsi mentions that Imam Ali (a.s.) said: "The Messenger of Allah has cursed five groups of people concerning usury; the eater of usury, the agent, the two [witnesses, and the writer (of the contract)."[۱۹۵

It is for this reason that the Lord of the universe has made piety obligatory in the matter of usury. Whenever the question of sale and usury are raised, God says, "Fear Allah" so that human beings are warned against it and keep away from this .punishment

Abu Hamzah ath-Thumali has reported Imam Baqir (AS) as saying: "The Messenger of Allah (SAW), during the farewell (last) Hajj, delivered a sermon, saying: "O people! By Allah! There is nothing that takes you nearer to Paradise and keeps you away from Fire except that I have enjoined on it to you, and there is nothing that takes you near to fire and keeps you away from Paradise except that I have forbidden it. Be aware! Gabriel inspired me that no one dies unless he has fully received his sustenance. Therefore, be careful of your duty to Allah. Behave well in seeking sustenance. Take care not to get anything unlawfully when your sustenance comes late; for what is with [God cannot be sought except by obedience to Him."[۱۹۶

Piety in Worshipping [۱۵]

One of the

other subjects that have been ordered in the Holy Quran and the Sunna to observe Taqwa in is worshipping. It means that we should know Whom we are worshipping and Who deserves to be worshipped. It is then that we will find out the only being before whom we should be humble, to be devoted sincerely, and whom we should obey is God. Can human beings arbitrarily worship God? Can man bow to anyone and anything he relishes? Should the act of worshipping be done with sound motivation? Does an idol made by man, a tree planted by him, a cow fed by him, the sun and stars which appear and disappear, Satan or a human who cannot keep a fly or gnat away ?from himself deserve to be worshiped

All the prophets have been ordained to remind human beings not to worship anything other than the All-wise, the All-knowing, the All-Powerful and the Ever-living God. The prophets' calls were to worship God': "And to Ad (We sent) their brother Hud. He said: O my people, serve Allah! You have no God other than Him. Will you not then guard (against evil)?"[١٩٧] or "And certainly We sent Noah to his people and he said: O my people, serve Allah! you have no God other than Him. Will you not then guard (against "?(evil

Imam Ali (AS) has been reported as saying: "So fear Allah Who benefits you with His advice, preaches to you through His Messenger, and endowed you with His favors. ,Devote yourselves to His worship

[and fulfill His rights on you as He deserves."[198

Truly, only God deserves to be worshipped as we recite in our prayer: "Thee (alone) (do we serve and thee (alone) do we beseech for help."[199](1:5

The worshipping of God should be practiced sincerely. In this relation, Lady Fatima (AS) says: "One who sends up his sincere devotion to God, God the Honored the [Glorified will send down what is best for him."[200

Worshipping God should be based on love and gratitude. In this relation, Imam Sadiq (AS) has reported the Holy prophet (SAW) as saying: "The best of people is one who is a real lover of the worship of God, one who hugs it, one who loves it from the bottom of his heart, who attends it mindfully, who seeks relief in it, and is not afraid of ease [and hardship of the world." [201

Imam Sadiq (AS) has divided worshippers into three groups; "The first group are those who worship God out of fear, and this is the worship of slaves. The other group are those who worship God for reward, and this is the worship of employees. And the third group are those who worship God out of love for Him, and this is the worship of [the free and this is the best of worships."[202

The master of the monotheists, Imam Ali (AS) has been reported as addressing God in this way: "O Lord, I have not worshipped You out of fear, nor have I worshipped You out of desire for paradise, but I have worshipped

[You because You deserve to be worshipped."[۲۰۳

A true worshipper offer his worship secretly, for the reward is the highest. In this relation, Imam Sadiq (AS) has reported the Holy prophet (AS) as saying: "The best [worshipping in terms of reward is the most hidden."[۲۰۴

Imam Reza (AS) narrated from his fathers that Imam Ali (AS) said: "To hide good deeds, be patients with calamities, and hide (one's) calamities are from the treasures [of paradise."[۲۰۵

A true worshipper should choose moderation and avoid extremes, for he will be deviated. In this connection, Imam Baqir (AS) has reported the Holy prophet (SAW) as saying: "For every worship, there is an intensive desire, then it will languish. Hence, one whose desire for worshipping is based on my Sunnah, will be guided, and whoever challenges my Sunnah will be misled and his deed will be in vain. Know that I offer prayer, sleep, fast, break my fasting, laugh, and weep. Whoever deviates from [my Sunnah is not from me."[۲۰۶

Worshipping should be based on full acknowledgement of God. The worshipper should know whom he is worshipping and what he is worshipping for. He should not be like an ascetic who worshipped God for a long time and when an angel asked God to show his reward, it seemed very little to the angel. Addressing the angel, God said: 'Go to him to know that We reward men according the extent of knowledge and '.deeds

The angel went to the ascetic who was busy offering prayer. When he completed his :prayer, the angel asked

Do you have any desire or wish to be fulfilled?' The ascetic said: 'Yes, I wish that God' might send His ass to eat from this grass, for it is being wasted."[207]

Another ascetic had made Iblis angry. Iblis called all the devils, saying to them: 'Which one of you can mislead this ascetic?' Each of the devils offered a way of misleading, like gambling, adultery, sodomy and others. Iblis said: That is not a right way. One of the devils said: 'I will mislead him through worshipping.' Iblis said: 'That is the way.' The devil went to the ascetic and offered so much prayer that the ascetic man became infatuated by his prayer. The ascetic came to him to talk with him, but the devil ignored him in order to make him more eager. Finally, when the ascetic managed to ask him what he had done that he had achieved such a position, the devil said: 'I have committed adultery!' The ascetic asked: 'what is adultery?' The devil elaborated on it. The ascetic said: 'But I have no money.' The devil gave him money. He went to a brothel, but a prostitute found that he was not of such bad things. She noticed that he had been deceived. The devil had deceived him indeed! The woman said: 'This is an act of Satan. Leave this place!' The ascetic man left the brothel and did not see the devil. Because of this act, God forgave the woman and she died the same night. In the morning,

the following was seen written on the top of her house: “Attend the funeral of so-and-so, for she is from the people of Paradise.” Prophet Moses (AS) was inspired by God to [offer prayer for her and to tell people to attend the prayer.”[۲۰۸

The act of worshipping should be done as God, the Holy prophet (SAW), and the Imams of the Ahl al-Bayt have recommended. A true worshipper should never interpret Islamic rules due to his personal opinion. He should know that the only way for the correct implementation of religious rules is the path of prophets and their .successors. Anyway, piety has to be exercised in all cases

Piety And Prayer [۱۶]

As it can be inferred from traditions, prayer is the best act after the acknowledgement of God. Mo’awiyah ibn Wahab reports that Imam Sadiq (AS) was asked: “What is the best act which takes servants near to their Lord?” The Imam (AS) said: “I do not consider any act better than prayer after the acknowledgement of God. Do you not know that the righteous servant of God Jesus (AS) said: ‘God has recommended prayer to me.’ In the Holy Quran, there are about sixty or seventy occasions on which ”.God has spoken of it

It is for the same reason that the acknowledges and sworn enemy of human beings, Satan, works hard to mislead worshippers in different ways like making a worshipper perform his prayer not within the divine boundary, making it invalid or dissuading the person from performing his prayer at all. Hence, the Lord of

the universe has recommended his messenger to tell His servants: "Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the devils have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds. And you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered."[۲۰۹]

Should you have a look at the prayer of the Muslims of the world and think about its quality and quantity, you will see many deviations and negligence in it, whereas God has recommended Taqwa after ordering the prayer.

There are among Muslims ones who do not perform prayer, as if prayer is a mountain and they are charged to carry it. Some of them even mock at prayer. Should they deny it, they will be considered as apostate then. There are another group of Muslims who do not deny prayer nor do thy mock at it, but they are indifferent. Some others perform prayer, but what a prayer! Neither correct purification nor correct ablution! Neither perfect recitation of prayer nor perfect genuflection and prostration! Neither the permissibility of the place of prayer not of their clothes is important to them!

!Neither lawful nor unlawful issues of prayer are of any importance to them

There are other Muslims who perform their prayer correctly, but their prayer has no spirituality. There are people who have performed prayer for their whole lives, but have not reached any spiritual position. Perhaps, most of us are included in this .category

It is perhaps for the same reason that after ordering prayer, God Almighty has ordered Taqwa, that is to be careful of negligence, waywardness, laziness, intoxication, idle sport, and the adherence to anyone other than God, the Prophet, and .his household

?What is this prayer, which has been so emphasized by God

We should know that the greatest factor which prevents indecency and evil is prayer that too accompanied by Taqwa. In this relation, God says: "Surely prayer keeps (one) [away from indecency and evil."[۲۱۰

Indecency has been defined as something whose ugliness in behavior and speech is evident. Evil (denied deeds) is an act considered ugly by sound reason or considered ugly by religion when sound reason cannot pass a judgment on it. Even if there was no .benefit for prayer other than what we said, it would suffice

Prayer has been recommended to all prophets including Jesus, John, Abraham (AS) and others. Above all, the prophets themselves ask the Lord of the universe to make them keep up prayer. Prophet Abraham (AS) asks God: "My Lord! Make me keep up [prayer and from my offspring (too)..."[۲۱۱

To keep up prayer is one of the features of believers, benefactors, the pious and men of understanding. There

are numerous verses in the Holy Quran, which refer to the same subject: "Those who believe in the unseen and keep up prayer"[212]

Elsewhere, the Holy Quran says: "These are verses of the Book of Wisdom, guidance and a mercy for the doers of goodness, those who keep up prayer…"[213]

The Holy prophet (SAW) has been reported as saying: "The best of deeds to God the most High and Exalted is prayer, benevolence, and Jihad."[214]

Imam Ali (AS) has been reported as saying: "I advise you to keep to prayer and be careful of it. Surely, that is the best act and it is the pillar of your religion."[215]

There are many benefits in prayer about which a separate book can be written. Prayer is the best way to talk with God. That is why Imam Ali (AS). Imam Sajjad (AS), and other Imams (AS) performed a thousand rak'as of prayer during a day and a night; the prayer that was offered in the highest spirituality and acknowledgement of God, the prayer they themselves recommended to us: "Offer your prayer as if it is the last one. Therefore, perform it with humbleness, in congregation, in the mosque, at its proper time, in clean clothes, with mindfulness, long prostration and full submission."

One should note that prayer is the best way to get near to God and for sins to be forgiven. Abu Hamzah ath-Thumali has reported: "I heard Imam Baqir (AS) and Imam Sadiq (AS) say: "Imam Ali (AS) asked people: 'What is the most hopeful verse in the book

of Allah?' Some man said: 'It is this verse: "Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases."[۲۱۶]'

Imam Ali (AS) said: 'It is a good verse, but it is not the answer.'

Another man said: 'It is this verse: "And whoever does evil or acts unjustly to his soul then asks forgiveness of Allah, he shall find Allah Forgiver and Merciful."[۲۱۷]'

Imam Ali (AS) said: 'It is a good verse, but it is not the answer.'

A third one said: 'It is this verse: "O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the forgiving, the Merciful."[۲۱۸]'

Imam Ali (AS) said: 'It is a good verse, but it is not the answer.'

A fourth man said: 'The answer is this verse: "And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their fault- and who forgives the fault but Allah- and (who) do not knowingly persist in what they have done."[۲۱۹]'

Imam Ali (AS) said: 'It is a good verse, but that is not the answer.'

(Abu Hamzah added) People rushed towards the imam, saying: 'By Allah, we have no knowledge of it.'

Imam Ali (AS) said: 'I heard from the Messenger of Allah his saying, 'The most hopeful verse in the book of Allah is "And keep up prayer at the two ends of the day and in the first

hours of the night; surely good deeds take away evil deed; this is a reminder to the ”’[mindful.”[۲۲۰

The messenger of Allah (SAW) said: “O Ali! I swear by Him Who has sent with the truth as a bearer of good tidings and a warner that whenever one of you gets up to perform wudu’ (ablution), sins began falling away from his body, and when he stands up with his face and heart before God for prayer, nothing shall remain from his sins before he finishes his prayer. It is as if he has been born just then. And if he commits a sin between two prayers, shall it be for him as that (to be omitted by the next prayer .as said before).” Until he counted five prayers

Then the messenger of Allah (SAW) said: “O Ali! The example of the five prayers for my Ummah is the like a river flowing near the door of your house. If there is filth in the body of one of you and he purifies himself in that river five times a day, will there [remain any filth in his body? By Allah, such are the five prayers for my Ummah.”[۲۲۱

Considering what we have said, leaving prayer is blameworthy and entails severe punishment, which is Hell. That is why when the inhabitants of Hell shall be asked: “What has brought you into hell, they shall say: We were not of those who offered [prayers.”[۲۲۲

It is for the same reason that the forsakers of prayer are considered as unbelievers by

the great jurisprudents of Islam, in the case if they think that giving up the prayer is lawful, but if the think it is unlawful, then after giving up intentionally three prayers, .when there is a discretionary punishment between them, one deserves to be killed

The Holy prophet (SAW) has been reported as saying: "One who is sluggish and careless in offering his prayer, will be afflicted with fifteen afflictions by God, blessing will be removed from his life and sustenance, the miens of the righteous shall be removed from his face, he shall not be rewarded for any good deed he does, his supplication shall not be raised to heaven, there shall be no share for him from the supplication of the righteous, he will die hungry and thirsty, God will assign an angel in his grave to torment him, his grave shall be dark, an angel shall be ordered to draw him on his face while people shall look at him, he will be reckoned a hard reckoning, God will not look at him with mercy, he shall not be purified, and there shall be a [severe chastisement for him."[۲۲۳

Piety And Fasting [۱۷]

One of the other religious obligations which require 'Taqwa' in practice and have no .'worth without Taqwa is 'Fasting

Fasting is sometimes interpreted as the 'purification of body', as a shield of one who observes it in this world and the hereafter; at least a shield against fire and at other times as an act which makes Satan ashamed. In a tradition, it has been

described as a booty easily gained and as Jihad, and in other traditions, it is .considered as one of the signs of faith

The sleeping of a fasting one is considered as worshipping, his breathing as glorification of Allah, the smell of his mouth is better than musk, his silence as glorification of Allah, his deed is twice rewarded, and finally the reward of his fasting [shall be (greatly) from God."[۲۲۴

Fasting is an obligatory religious duty and anyone who intentionally leaves it without any excuse has to fast for sixty days, to feed sixty poor men, or manumit a slave as penance. Denying it, he will be considered as an unbeliever. If he is a Muslim, he will .be considered as apostate

The order related to apostasy is mentioned in the books of practical rulings of Islam (Risalah Amaliyyah) as follows: if one is a man, his property will be taken away. If he is married, he has to divorce his (Muslim) wife and he must be sentenced to death. If .one is a woman, she will be sentenced to life imprisonment

Fasting has been repeatedly mentioned in the Holy Quran. One of these verses recites: "O you who believe! Fasting is prescribed for you, as it was prescribed for [those before you, so that you may guard (against evil)."[۲۲۵

In another verse, we read: "O you who believe! Seek assistance through patience and [prayer; Surely, Allah is with the patient (fasting ones)."[۲۲۶

Another Quranic verse recites: "Surely, the men who submit (to Allah) and the women who submit, and

the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember, Allah has prepared for them [forgiveness and a mighty reward."[۲۲۷

:Fasting can be viewed from different angles and each aspect can be elaborated

.a. The essence of fasting which is our present topic and we have to briefly discuss it

.b. Kinds of fasting; obligatory, praiseworthy, blameworthy, and unlawful

c. The rules of fasting; abstaining from eating and drinking, breaking the fast, timing .of fasting and eating, taking a trip and being at home, being sick and healthy

d. The ruling of the holy month of Ramadan and its importance are separate topics. That is to say if a person cannot fast, he must have a legal excuse; either to be very old man or very old woman, sick or on trip, under the legal age of maturity, or to break his/her fasting reluctantly. Yet such one is susceptible to benefit from the blessings of the holy month of Ramadan, for the blessings of Ramadan may include non-fasting people too. Some people have the impression that since they cannot fast, they are deprived of the blessings of this month, whereas

if we do not say that all the blessings of this holy month may include them, we can say that they shall enjoy most of its blessings. For example, they can enjoy the blessing of the Night of Ordainment (the night of al-Qadr), or reciting the holy Quran that each verse of which has the reward of reciting the holy Quran from the beginning to the .end, or the act of repentance during this holy month

If one has no excuse for not fasting and he intentionally refrains from fasting, he will be the most wretched one. Hence, those blessings will not be true to him. But if he cannot fast due to travel and old age, reciting the holy Quran during the month of Ramadan is as rewardable as fasting itself is. Therefore, is the month of Ramadan not .'a source of blessing and forgiveness for such one? The answer is certainly 'yes

For example, the duties mentioned by the holy prophet (SAW) in the Sha'baniyyah Supplication (Du'a) have nothing to do with fasting. Hence, the sanctity of the holy month of Ramadan and our obligations in that month should not be mixed with the worth of fasting and our duties toward it. Here, we would like to talk about the essence and truth of fasting and its quality, and not about the worth and significance .of the holy month of Ramadan or our duties in it

Fasting is one of the ways by which human beings seek nearness to God exactly like .the offering of prayer

By fasting, man can build his character, keep away from vices, be adorned with virtues, and save himself from the fire of Hell. By fasting, man can keep away from Satan and seek God's assistance. By fasting, man can rectify his instincts, overcome his passions, awaken his humane emotions, strengthen his patience and endurance, .reach his ultimate goal

But what kind of fasting does have such worth and significance? Does fasting mean to abstain from eating and drinking only, or it has a more comprehensive and perfect meaning? We would better get the answer from the holy prophet of Islam (SAW) who has said: "There are many fasting people who get nothing from fasting other than hunger and thirst. There are also many who keep vigil but get nothing from spending [the night awake except sleeplessness."[۲۲۸

The holy prophet (SAW) has also been reported as saying: "One who is fasting, but [looks at a woman lustfully invalidates his fasting."[۲۲۹

Imam Reza (AS) has been reported as having said: "Whenever you are fasting, your ears, eyes, skin, and hair must be fasting too. You have to observe piety even in [kissing and sleeping (with your womwn) while being fasting."[۲۳۰

True traditions say: "...the day you are fasting should not be like the day you are not [fasting."[۲۳۱

Imam Sadiq (AS) has been reported as saying: "Fasting is not solely to abstain from eating and drinking. There are certain conditions to observe so that your fasting be ,valid. That is the inward fasting. Have you not heard what the daughter of Imran

Virgin Mary (AS) has said? "Surely I have vowed a fast to the Beneficent God, so I shall not speak to any human being today."[۲۳۲] It means 'silence'.

Therefore, whenever you fast, keep your tongue from telling lies, lower your eyes (not to look lustfully at persons who it is unlawful to look at), do not quarrel with others, do not envy, do not dispute, do not challenge others, do not get angry, do not backbite, do not abuse anyone, do not talk badly, do not be lazy, do not bother others, do not oppress, do not be wasteful, do not torture anyone, and do not ignore the remembrance of God and prayer.

Keep silent, be patient, be truthful, and wait for what God has promised you while you are hopeful of meeting Him.

It is incumbent on you to be tranquil, humble, grave, and submissive as a servant afraid of his master, or like hopeful ones, who have purified their hearts from vices and observe openly and secretly what God has forbidden. Entrust yourselves completely to God while you are fasting. It is only then that you have observed fasting for the sake of God and have fulfilled your duties. If you fail to observe what has been ordained for you, it will be reduced from the reward of your fast. The holy prophet (SAW) heard a women curse her female slave. The messenger of Allah (SAW) ordered food to be brought before the woman and asked her to eat. She said: "I am fasting, O messenger

of Allah!" The holy prophet said: "How are you fasting while you are cursing your female slave? Surely, fasting does not just mean to abstain from eating or drinking. It means refraining from bad deeds and bad speech too. There are few people who are truly fasting but many who are hungry."[۲۳۳]

In fact, fasting is not to abstain from eating and drinking alone, but, according to moralists, fasting is classified into three categories; ordinary, special, and very special fasting.

Ordinary fasting is the one which prevents you from eating and drinking. Its virtue is to rid you from chastisement.

Special fasting is to keep the eyes, the ears, the tongue, and the body away from sins in addition to abstinence from eating and drinking. There are many rewards for this kind of fasting.

Very special fasting is to keep the heart and the mind away from all worldly affairs and dishonesty. To fully obey God and deny whatever other than Him, besides abstaining from eating and drinking, is the fasting of the prophets, the saints, and those who are close to God. "The result of such fasting is what eyes have not seen, ears have not heard of, and the attainment of what occurs to just few people."[۲۳۴]

In the end, it is well to draw the attention of readers to an interesting story. Zeinab, a niece of Nafeesah, a granddaughter of Imam Hasan (AS) narrates: "I used to be in the service of my aunt for forty years. During this time, I never saw her sleep during nights,

or not fasting during days. Whenever I said to her, “Why are you causing yourself so much trouble?”, she would say, “How can I get along easily with my ‘self’ while there are hard ways ahead and no one can pass through them except the true believers?” She had had a grave dug in her own house in which she would offer prayer (recommended prayers that can offered in any condition). She had recited the holy Quran six thousand times therein, and when she was to depart from this world, she was fasting. Whenever she was asked to break her fast, she would say: “How strange! I have been asking God for the past thirty years to meet Him while I am fasting. How can I act contrary to my wish? I cannot possibly do it!” She started reciting the Quranic chapter of al-An’am and when she reached this verse “They shall have the abode of .peace with their Lord”,[۲۳۵] she passed away

Would you ponder on how such people are in their understanding of the Lord, prayer, !?fasting, the Quran, charity, and piety, and how we are

Her husband, Isshaq al-Mo’taman son of Imam Sadiq (a.s.), intended to take her body to Medina to be buried in the Baqee’ cemetery. The Egyptians gathered and did not allow him to do that. There was a quarrel between them until the man saw the holy prophet (SAW) in his dream, saying: “O Issaq! Do not oppose the Egyptians. Let them ”.be blessed with her holy body

Surely, anyone who

has such features shall be blessed during his\her life and in his\her death. She worshiped God for years. She had devoted herself completely to her Lord. She recited the holy Quran all her life. She had helped the poor with her wealth. She had performed the hajj to the Kaaba on foot for thirty times. The water of her ablution had made a blind Jewish girl be able to see, and the Egyptians were blessed with her holy [tomb.[۲۳۶

Piety And the Hajj [۱۸]

part ۱

Although the Hajj is an important religious obligation, it is especially related to 'Taqwa', for it requires the suffering of a long journey by people who live in distant lands. It also requires money, health, and safe route in a way that some scholars have .compared to Jihad; the greater Jihad in which people sometimes lose their lives

Meeting with Muslims from other sects, taking part in world congresses of Muslims on trade and politics, visiting the holy city of Medina, taking off one's ordinary clothes and getting into the state of Ihram (ritual consecration), observing all religious duties in the Shajarah (tree) Mosque, moving towards the secure city of Mecca, performing Tawaf (circumambulation around the Kaaba), sa'y (running) between the two famous hills of Safa and Marwah, Taqseer (clipping the nails and cutting the hair), going to Mash'ar al-Haram,[۲۳۷] Arafat, and Mina, returning to Mecca and performing religious obligations are all important and amazing. Hence, Taqwa has to be observed in all that. In this relation, God says: "And accomplish the pilgrimage and the visit for

Allah, but if you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination, ... and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil) ... and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding."[٢٣٨]

On the importance of Taqwa, which is the spirit of offering sacrifice, God says: "There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part."[٢٣٩] That is to say that the offering of sacrifice must be aimed at getting close to God and not to the wall of the Kaaba.

Forbidding certain acts, God says: "O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to Sacred House seeking the grace and pleasure of their Lord, and when you are free from obligations of the pilgrimage, then hunt, and let not hatred of a people –because they hindered you from the Inviolable Mosque (the Kaaba)- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression, and be careful of your (duty to) Allah; surely Allah is severe in requiting (evil)."[٢٤٠]

About staying in Mina, God says: "Then whoever hastens (his departure) in two days, there

is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that [you shall be gathered together to Him."[۲۴۱

Taqwa, in relation to the Hajj, is a special Taqwa, for the Hajj itself is distinct from other religious obligations in different dimensions. One has to observe piety from the very beginning; that is to say that one must prepare himself for this spiritual journey. One must realize that it is an obligatory duty and any delay in it is a sin. One who .denies it, is considered as an unbeliever

One must take great care in providing the money which must be well-gotten, saying goodbye to his family, getting acquainted with the rituals of the Hajj and how to behave with other co-travelers, choosing a friend of journey, knowing the priorities of the journey like intention, purification of body (Ghusl), supplication, charity, performing a two-rak'a prayer, reciting the sura of al-Hamd, the verse of al-Kursi (throne, ۲:۲۵۵), the suras ۱۱۳ and ۱۱۴ beginning with "Say: I seek refuge in the Lord of the dawn" and "Say: I seek refuge in the Lord of people", and the Sura of Tawheed (۱۱۲), remembrance, glorifying Allah, saying Tahleel and Takbeer,[۲۴۲] taking soil (from the area of the tomb of) of Imam Hussain (AS) with him, wearing a finger-ring of .agate and turquoise

He should ponder on what journey he is going on, a journey that most of the prophets

and the imams went on their feet more than twenty times, a journey that one is accompanied by one of the infallibles knowingly or unknowingly. He should have .conviction that Imam Mahdi (AS) accompanies the Hajj pilgrims every year

Ibn Shahrashoob narrated from al-Alqami that someone said: "I was somewhere between Mecca and Medina when a shadow appeared from a distance. It appeared and disappeared until it reached near me. The shadow greeted me and I replied to .the greeting

"?I asked: "Where are you coming from

".He said: "From Allah

"?I asked: "Where you are going to

".He said: "Towards Allah

"?I asked: "To whose presence are you going

".He said: "To Allah

"?I asked: "What is your provision

"..(He said: "Taqwa (piety

"?I asked: "Who are you

".He said: "I am an Arab man

"!I said: "Introduce yourself

".He said: "I am a man from Quraish

"!I said: "Introduce yourself more

".He said: "I am a Hashemite

"!I said: "Reveal your identity

".He said: "I am an Alawite

Then he recited a poem eulogizing Ahl al-Bayt and their truthfulness. Finally, he said: "I am Muhammad ibn Ali ibn al-Hussain." He then disappeared and I did not [understand whether he went up to heaven or went under the earth.[۲۴۳

A Hajji has to observe Taqwa in visiting the tomb of the holy prophet (SAW), the light of the worlds, the master of the worlds, and the seal of prophets as well as in visiting the tombs of the infallible Imams in the Baqee' Cemetery. He should realize that he ,has been honored by having the chance of visiting the land of the revelation

the descending place of angels, the place of the holy prophet (SAW) and the imams, the birthplace of the holy lights, the place of the five pure ones, the place of the shining suns, and the fountain of the perfect virtues and knowledge.

A Hajji should realize what honorable people he is going to visit, who are observing his speech and deed, and who are his hosts. His hosts are those whose knowledge has not disappeared by the veil of death, whose life and death are equal, and who are quite different from other human beings. In the Supplication of Rajab, we read: "There is no difference between You and them save they are Your servants. Whatever they have, comes from You. Their power and knowledge are acquired but Your knowledge is inherent. You have given them such a power!"

In this holy land, one must engage in character building, serving people, increasing one's knowledge, exercising piety, and acquiring divine wisdom. Idle sport, mammonism, egoism, opportunism, love of position, backbiting, slandering, treason, indecency, and impiety must be avoided.

A Hajji should remember what endeavors were undertaken by the holy prophet of Islam (SAW), the Imams of guidance, and their honorable companions. He should see what sacrifices were made, what battles were fought, which people offered their lives for Islam and were martyred to safeguard the holy prophet (SAW) and Islam.

In Medina, he should realize what sacrificial deeds Lady Fatima (a.s.) did to help Islam and to defend Imam Ali (AS), what oppression and injustice she suffered and how

she, who had been wronged, was buried at night. What plots the enemy had hatched in Medina, what scandals they brought about, what innovations in religion they introduced, how Imam Ali's right was usurped, which people hurt the holy prophet (SAW), which people diverted the path of Imamate, and who were the people thinking .of their passions and Satanic objectives

Truly, Medina is like a book of history, religion, politics, ethics, and knowledge which has to be studied carefully. Medina is like a divine book which has to be pondered on. Medina is like a book in one of whose pages you will see divine knowledge and revelation, on another page the holy prophet's mission, and on the next pages, the advice of the Ahl al-Bayt, kindness, friendship, love, assistance, hospitality, good behavior, counseling, equality, honor, respecting the elderly, feeding the poor, restraining of anger, patience, endurance, pardoning, observing the believers' rights, shaking hands (with others), hugging others, love of kinship, reciting the holy Quran, .supplication, weeping in the heart of night, and spending the night in worshipping

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You will see how the Imams made pilgrimage to Mecca from Medina. You will see how they got into the state of Ihram in the ash-Shajarah Mosque and their saying Labbayk (Talbiyah).[۲۴۴] You will see their move from Medina to Mecca, their reciting of Takbeer on the way, their entry into Mecca, and you will see how they performed circumambulation, how they did Sa'y (ritual running) between Safa and Marwa, Taqseer (cutting of nails and hair), their prayers

.and supplications

In Mecca, one has to look at the past. A Hajji must know what kind of people lived in Mecca, what evil deeds they committed, what they worshiped, what they were interested in, what the Arabs were doing before Islam, what their creeds were, what changes Islam brought about, how the holy prophet of Islam (SAW) was deputed, what reactions he faced, what calamities he suffered, what battles he fought, how the messenger of Allah (a.s.) invited the idolaters to Islam, how he saved the wretched and misled people, how the only savior of humanity, the seal of the prophets and the Imam of the pious attracted people's hearts, and how he cleansed and purified the sacred House (the Kaaba), the Rokn (the corner of the Kaaba), and the Maqam[۲۴۵] .from the idols

In Mecca, you can think of the shining sun of the universe, the seal of prophets and the Imam of the pious. You can call to your mind the Night Journey of the holy prophet (SAW) as well as the supplications and moaning of the Imam of guidance and ponder .on the Hajj rituals

When Ash-Shabliy had returned from the Hajj and went to meet Imam Sajjad (AS), "?the Imam said to him: "Have you performed the Hajj, Shably

"!Ash-Shabliy said: "Yes, O son of the messenger of Allah

The Imam (AS) asked: "Did you go to Miqat (the place where the pilgrims intend to perform the hajj or the Umrah) and took off your sewed clothes and performed "?Ghusl

".Ash-Shabliy said: "Yes, I did

The Imam

(AS): “Did you intend to take off the clothes of disobedience and sin and put on the garment of obedience?”

Ash-Shabliy: “No, I did not!”

The Imam (AS): “Did you intend to do away with hypocrisy and doubt?”

Ash-Shabliy: “No, I did not.”

The Imam (AS): “When you performed Ghusl, did you intend to purify yourself from lapses and sins?”

Ash-Shabliy: “No.”

The Imam (AS): “Then, you have neither gone to Miqat, nor taken off your sewn clothes, nor performed Ghusl!”

The Imam (AS): “Did you purify yourself? Did you get into the state of Ihram (consecration)? Did you have the intention of performing the Hajj!”

Ash-Shabliy: “Yes, I did.”

The Imam (AS): “When you purified yourself, got into the state of Ihram and intended to perform the Hajj, did you intend to purify yourself with the cleansing medicine of repentance for the sake of God Almighty?”

Ash-Shabliy: “No.”

The Imam (AS): “When you got into the state of Ihram, did you intend to observe all what God Almighty has made unlawful as unlawful for yourself?”

Ash-Shabliy: “No.”

The Imam (AS): “When you intended to perform the Hajj, did you intend to cut your relation with anyone (or anything) other than God?”

Ash-Shabliy: “No.”

The Imam (AS): “Then, you have neither purified yourself, nor got into the state of Ihram, nor intended for the Hajj!’

The Imam (AS): “When in the Miqat, did you perform a two-rak’a prayer of Ihram? Did you say the “talbiyah”?”

Ash-Shabliy: “Yes, I did.”

The Imam (AS): “When in the Miqat, did you have the intention of Ziyara (visiting)?”

Ash-Shabliy: “No.”

The Imam (AS): “When you performed the two-rak’a prayer,

"?did you intend to get close to God with the prayer which is the best deed of servants

!".Ash-Shabliy: "No

The Imam (AS): "Then, you have neither entered the Miqat, nor performed the prayer, "!"nor have said "Labbayk

"?The Imam (AS): "Did you enter the Sanctum, see the Kaaba, and offer the prayer

".Ash-Shabliy: "Yes, I did

The Imam (AS): "When you entered the Sanctum, did you intend to refrain from "?backbiting any Muslim and consider it unlawful

"!Ash-Shabliy:" No

The Imam (AS): "When you arrived in Mecca, did you intend in your heart that you "?have turned loyally to God

".Ash-Shabliy: "No

The Imam (AS): "Then, you have not entered the Sanctum, nor have you seen the ".Ka'ba, nor have you offered the prayer

The Imam (AS): "Have you circumambulated the Kaaba, touched the corners (of the "?Kaaba), and gone between Safa and Marwa

".Ash-Shabliy: "Yes, I did

The Imam (AS): "Once, you performed Sa'y, did you have the Niayyah (intention) that "?you are escaping towards God? Was the Knower of the unseen aware of this

".Ash-Shabliy: "No

The Imam (AS): "Then, you have not circumambulated the Kaaba, nor touched the ".corners, nor performed Sa'y

The Imam (AS): "Did you extend your hand towards the Black Rock and touched it? Did

"?you stop at the Maqam of Abraham and perform a two-rak'a prayer

".Ash-Shabliy: "Yes, I did

The Imam made a loud cry in a way that his soul was departing from his body. He then drew a sigh, saying: "One, who touches the Black Rock, is as if he has shaken hand with God Almighty. O you wretched one! You

should not waste the reward of an act whose sanctity is so great, for you might change the act of shaking hand into disobedience and commitment of what is forbidden." Then, the Imam (AS) said: "Once, you stopped at the Maqam (station) of Abraham, did you have a Niyyah (intention) that you are ready for any act of ?obedience and to give up any act of disobedience

".Ash-Shabliy: "No

The Imam (AS): "Once, you performed a two-rak'a prayer in that place, did you have "?the Niyyah of doing so to adhere to (Prophet) Ibrahim so as to knock down Satan

".Ashibliy: "No

The Imam (AS): "Then, you have not touched the Black Rock, nor have you stopped at "!the Maqam of Abraham, nor have you performed a two-rak'a prayer

"?The Imam (AS): "Did you go to the Zamzam Well and drink from it

".Ash-Shabliy: "Yes, I did

The Imam (AS): "Did you have the Niyyah (intention) to turn to obedience and give up "?disobedience

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".Ash-Shabliy: No, I did not

The Imam (AS): "Then, you have not gone to the Zamzam Well, nor have you drunk ".from it

The Imam (AS): "Did you perform Sa'y between Safa and Marwah, and commute "?between them

".Ash-Shabliy: "Yes, I did

"?The Imam (AS): "Did you have the Niyyah that you were between fear and hope

”.Ash-Shabliy: “No, I did not

”?The Imam (AS): “Did you go to Mina

”.Ash-Shabliy: “Yes, I did

The Imam (AS): “Did you have the Niyyah that you would keep people safe from your ”?tongue, heart, and hand

”.Ash-Shabliy: “No

”!The Imam (AS): “Then, you have not gone to Mina

:(The Imam (AS

Did you have a stop at Arafat, go up the Mount of Rahmah (mercy), know the desert“ ”?of Namirah, and call God near the pebbles

”.Ash-Shabliy: “Yes, I did

The Imam (AS): “Once, you stopped at Arafat, did you recognize God’s knowledge over everything and know that your record of deeds is with Him? Did you get to know ?your inner secrets

”.Ash-Shabliy: “No

The Imam (AS): “Once, on the top of the Mount of Rahmah (Mercy), did you realize that every believing man and believing woman will receive God’s mercy and He will ?assist every Muslim man and Muslim woman

”.Ash-Shabliy: “No

The Imam (AS): “Near Namirah, did you have the Niyyah (intention) that you do not enjoin something unless you yourself are ready to observe it, and do not forbid ”?anything unless you yourself refrain from it

”.Ash-Shabliy: “No

The Imam (AS): “Once, you stood near the Alam (emblem) and the Namirat, did you have the Niyyah that they should bear witness to your obedience and that they ”?together with the guarding angels would do so by the order of the Lord of heavens

”.Ash-Shabliy: “No

The Imam (AS): “Then, you have not stopped at Arafat, nor have you gone up the Mount Rahmah, nor have you recognized the Namirah, nor have you called God, nor ”.have you prayed to Him, and nor have you been near the Alam and the Namirat

The Imam (AS): “Did you perform a two-rak’a prayer between Arafat and Muzdalifah, ”?(pick up pebbles, and go to the al-Mash’ar al-Haram (the hill in Arafat

".Ash-Shabliy: "Yes, I did

,The Imam (AS): "Once

you performed a two-rak'a prayer, did you have the Niyyah that the thanksgiving prayer on the tenth night of Dhul Hijjah would take away all hardships and bring about ”?ease

”.Ash-Shabliy: “No

The Imam (AS): “Once, you passed between the two emblems and had no deviation to ”?the right or left, did you have the Niyyah not to be deviated from the religion of God

”.Ash-Shabliy: “No

The Imam (AS): “While collecting pebbles in Muzdalifah, did you have the Niyyah to keep disobedience and ignorance away from yourself and to be steady with ”?knowledge and good deeds

”.Ash-Shabliy: “No

The Imam (AS): “In the al-Mash'ar al-Haram, did you have the intention to awaken ”?your heart like that of the pious and those who are fearful of God

”.Ash-Shabliy: “No

The Imam (AS): “Then, you have not passed between the two emblems, nor have you performed a two-rak'a prayer, nor have you gone to Muzdalifah, nor have you ”.collected pebbles, nor have you been to the al-Mash'ar al-Haram

The Imam (AS): “Did you arrive in Mina? Did you throw pebbles at Satan? Did you shave your head? Did you offer sacrifice? Did you perform a two-rak'a prayer in the ”?al-Khayf Mosque? Did you return to Mecca and perform the last circumambulation

”.Ash-Shabliy: “Yes, I did

The Imam (AS): “When you were throwing pebbles in Mina, did you have the Niyyah ”?that you have achieved your goals and that your Lord has fulfilled all your needs

”.Ash-Shabliy: “No, I did not

The Imam (AS): “When you were throwing pebbles, did you intend to throw your enemy Iblis, and by completing

”?the rituals of the hajj, to disobey and faraway from him

”.Ash-Shabliy: “No

The Imam (AS): “When you shaved your head, did you have the Niyyah that you have been cleansed from all pollutions and have been purified from sins as if you were born ”?just then

”.Ash-Shabliy: “No

The Imam (AS): “Once you performed the prayer in the al-Khayf Mosque, did you have the Niyyah that you should not fear anyone except God Almighty for your sins and ”?that you do not hope but for the mercy of Allah

”.Ash-Shabliy: “No

The Imam (AS): “When you offered your sacrifice, did you have the Niyyah that you have cut off the throat of greed due to piety, and did you have the Niyyah to follow the tradition of Abraham when trying to sacrifice his dear son? This is the tradition of one ”.who seeks Allah’s nearness

”.Ash-Shabliy: “No

The Imam (AS): “When returning to Mecca and performing the last circumambulation, did you have the Niyyah to return to obedience with the mercy of God Almighty, do ”?what is obligatory, and seek His nearness

”.Ash-Shabliy: “No

The Imam (AS): “Then, you have not arrived in Mina, nor have you thrown pebbles at Satan, nor have you shaven your head, nor have you performed the rituals, nor have you prayed in the al-Khayf Mosque, nor have you performed Efadhah (the hurrying of the hajjis in masses from Arafat to Mina) circumambulation, nor have you become ”!close to God. Go and perform another Hajj, for you have not done it

Ash-Shabliy started weeping for what he had lost in

his Hajj and kept on learning about the Hajj rituals until he went to perform the Hajj the following year with certainty and acknowledgement.[۲۴۶]

Abdurrahman ibn Katheer reports: "I was performing the Hajj with Imam Sadiq (AS). He went up the mountain to have a view. The Imam cast a look at people and said: "How great is the number of those who weep and wail and how few is the number of (true) Hajjis."[۲۴۷]

Abu Baseer has reported: "I was performing the Hajj with Imam Sadiq (AS). When we were engaged in the circumambulation around the Kaaba, I said: "May I be sacrificed for you, O the son of the messenger of Allah! Does God forgive this people?" The Imam said: "O Abu Baseer! Most of the people you are watching are monkeys and pigs." I said: "Can I see them as you see them?" The Imam uttered certain words and rubbed his hand on my eyes. Immediately, I saw them as monkeys and pigs. This was hard to me. The Imam rubbed his hand on my eyes again and I saw people as they were."[۲۴۸]

I will bring this topic to an end with a tradition on the virtue of the Hajj. Imam Ali (AS) has been reported by Imam Sadiq (AS) and Mo'awiya ibn Ammar as saying: "A Bedouin came to the messenger of Allah and said: "I lost the chance of performing the Hajj. I am a rich man. Tell me what I should do with my wealth which has the same reward as

the Hajj does." Turning to him, the messenger of Allah (SAW) said: "Look at Mount Abu Qubais. If this mountain turns into red gold, and you will give it as charity, you will not ".attain what a Hajji attains

Then, the holy prophet (SAW) said: "Surely, if one sets out for the Hajj, he does not lift or put down anything, except that God will write ten rewards for him, write off ten of his bad deeds, and exalt for him ten degrees . When he rides on his camel, God will do the same for every step he takes. When he performs the circumambulation around the Kaaba, he will come out of his sins, and when he does Sa'y between Safa and Marwah, he will come out of his sins. When he throws pebbles (at Satan), he shall be ".free of his sins

The messenger of Allah (SAW) then said: "Whenever a Hajj pilgrim stops, he will come out of sins." Turning to the man, the holy prophet (SAW) said: "How can you attain [what a Hajj pilgrim has attained?" [۲۴۹

Piety And Jihad [۱۹]

Jihad comes from the root 'Jahd' meaning endurance and hard work. The word 'Ijtihad' too is from the same root meaning what is hard to obtain. Therefore, 'Jihad' means to do what is in your capability to fend off the enemy. Although the word 'Jihad' means campaign against the outward enemy, it is used in relation to other enemies like Satan and passions, for human beings are continuously faced with three enemies; ,the outward enemy

.(Satan, and the inducive soul (towards sin

Therefore, man is always in fight. He either defeats or is defeated. In both cases, he has to do his best to observe piety (Taqwa) whether he fights an outward enemy, defends his life and property, or fights against his passions for the sake of God. He should know that, as Imam Ali (AS) has said, “Jihad is one of the doors of Paradise, which Allah has opened for His choice friends. ...It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it, Allah [covers him with the dress of disgrace.”[۲۵۰

Jihad has been mentioned in the holy Quran more than fifty times. Jihad against enemies, which is an obligatory duty, has its own rules in a way that religious authorities have devoted a special chapter on it in their books of jurisprudence. Jihad has special rules; for example, the permission of one’s parents, its necessity on men and not on women, the ruling of the use of chemicals in water and air, night attacks, the rule of prisoners of war, tricks, fighting in the inviolable months, the rule of booties, and etc. God Almighty has repeatedly used the word ‘Taqwa’ in relation to .Jihad

In one place, God says: “Eat then of the lawful and good (things) which you have [acquired in war, and be careful of (your duty to) Allah...”[۲۵۱

Of course, the rules of booties have been discussed in the books of jurisprudence answering the questions as to who can benefit

from them, whether the permission of the Imam or the deputy of the Imam is needed .or a fighter can benefit from it

Elsewhere, on the invisible and divine assistance, God says: "And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks. When you said to the believers: Does it not suffice you that your [Lord should assist you with three thousand of the angels sent down?"[۲۵۲

From these verses, it is inferred that if the fighters of Islam follow piety in carrying out .the instructions of the commander, they will have invisible assistance

This was a brief discussion of piety and Jihad in the holy Quran, though God has recommended piety with a different interpretation: "O you who believe! When you meet a party, then be firm and remember Allah much, that you may be successful. And obey Allah and His apostle and do not quarrel for then you will be weak in hearts [and your power will depart, and be patient; surely Allah is with the patient."[۲۵۳

The Virtue Of Jihad

The holy prophet (SAW) has been reported as having said: "Whoever goes out in the way of Jihad, for every step he takes, seven hundred thousand rewards are written for him, seven hundred thousand sins of him are written off, and seven hundred thousand ranks are given to him. In whatever way he dies, he is considered as a martyr, and if he returns safely, his sins are forgiven and his supplication

[will be answered."[۲۵۴

Mansoor ibn Hazem has been reported as saying: "I asked Imam Sadiq (AS): 'What is the best act?' The Imam (AS) said: 'Prayer in its proper time, kindness to parents, and [Jihad in the way of God."[۲۵۵

There are many traditions showing the virtue of Jihad against the enemy of God. The virtue of Jihad is such that in letters to some of the Umayyad caliphs, Imam Baqir (AS) writes: "Why should Jihad be ignored while God Almighty and Majestic has made it excel other deeds and has increased the mercy and forgiveness for one who does it, for religion becomes manifest therewith and the evil of enemy is removed from religion thereby and God purchases the believers their lives and properties therewith? [It is a trade of salvation and victory."[۲۵۶

Imam Reza (AS) narrated from his fathers that Imam Sajjad (AS) said: "In a gathering, Imam Ali (AS) delivered a sermon persuading people to Jihad when a young man got up and said: 'O Ameerol Mo'minin! Tell me, what is the reward of those who fight in the way of Allah?' Imam Ali (AS) said: 'I was in the same line with the messenger of Allah (SAW) on the camel al-Adhba', returning from the battle of That as-Salasil when I asked the messenger of Allah (SAW) the same question. The Messenger of Allah (SAW) said: 'Whenever strugglers decide to fight, immunity from fire is written (by Allah) for them. When a martyr falls from on his horse at the strike of a sword, before

reaching the ground, God Almighty, will prepare for him a Houri as his mate to give .him the good tidings of what God has prepared for him of honor

When he reaches the earth, he shall be said: 'Welcome to the pure soul that has gone out of the pure body! I give you good news for what no eye has seen, no ear has heard, and it has occurred to no human heart.' On the Day of Resurrection, he will be raised from his grave while his sword is in his hand and blood will gush out of his veins, with the scent of musk while walking in the yard of (the day of) Resurrection. By Him in Whose hand my soul is, if the prophets happen to be in their (martyrs) way, they will dismount their mounts and walk with them for the worth they see in them so as to [share the martyrs' provision and sit with them at their table."[۲۵۷

The holy prophet (SAW) has been reported by Imam Sadiq (AS) as saying: "All the good lies in the sword and the shadow of the sword. People cannot be rectified save [by the sword, for swords are keys to paradise and hell."[۲۵۸

There are many traditions on this topic, but here we would draw your attention to one .historic anecdote

Truly, Jihad is an important religious duty in which the prophets and their successors have preceded and been ordered with. In this relation God says: "And how many a prophet has fought with whom were

many worshipers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient. And their saying was no other than that they said: Our Lord! Forgive us our faults and our extravagant in our affair, and make firm our feet and help us against the unbelieving people. So Allah gave them the reward of this world and the better reward of the hereafter and Allah loves those who do good (to [others)."[۲۵۹

Secondly, there are the followers of the prophets and the friends of Allah who are not few at each time. We have seen it with our own eyes as to how young and old people offered their lives for the defense of Islam, their homeland, the Ahl al-Bayt, and Shiism, and welcomed the bullets of the enemy with their chests and considered it as .the meeting place of God

(Piety And Society (Social Piety [۲۱]

One of the other cases in which one must observe piety (Taqwa) is the association with people, which is considered as social piety. If piety is observed in the social relations, the world would turn into paradise, for every man's suffering, .backwardness, misfortune, and wretchedness are the result of not observing of piety

If piety rules over a society, if the society is based on piety, and if social relations are piety-based and if a society has the dress of piety, that society will become firm and independent. But what is social piety the observance

?of which is incumbent on people

We have already said that piety, in relation to every topic, fits that particular subject, though they have the same meaning, and that is the refraining from disobeying the orders of God and the Prophet (a.s.). In associating with other people, there are certain rules we should observe. In Islam, in addition to the divine rights which are specially related to God Himself and every Muslim has to observe like the obedience to God, there are other rights towards others such as the divine rights on man like the divine right on man's tongue, ears, eyes, hands, feet, and private parts, or the divine rights on man's acts like prayer, fasting, charity, or the divine rights towards the prophets, imams, and other people. There is the treatise on rights attributed to Imam .Sajjad (AS) in which all the rights have been elaborated

Parents' Rights [۲۲]

About parents, there are certain rights which have been mentioned in the holy Quran, but unfortunately little attention is paid to them in the Muslim society. Every Muslim, especially the youngsters, should read books on this topic to know what duty they have and realize what benefits there are in being kind to their parents and what .losses there are in annoying or hurting them

Muhaqqiq Ardabili has been reported as saying: "Both intellect and narrations stress the respecting of parents' rights. The necessity of obeying them is supported by the Quranic verses and the Prophetic traditions in a way that their orders are so effective that they can

".prevent their sons from going to the warfront

Imam Sadiq (AS) has been reported by Jabir as saying: "A man came to the messenger of Allah, saying: 'I am fond of Jihad and very interested in it.' The holy prophet (SAW) said: 'So fight in the way of Allah, and if you are killed, you will be living with God and given sustenance. If you die, your reward will be with God, and if you return from war front, you will be cleansed of your sins as the day you were born.' The man said: 'O messenger of Allah! I have old parents who depend on me and they are not pleased with my going to war.' The holy prophet (SAW) said: 'Attend to your parents then! By God in Whose hand my life is, your helping them for one night is [better than the jihad of one year."[۲۶۰

:Notes

a. The importance of parents' rights is such that God Almighty says: "And serve Allah [and do not associate anything with Him and be good to the parents."[۲۶۱

b. Being grateful to them as God has said: "And We have enjoined man in respect of his parents – his mother bears him with fainting upon fainting and his weaning takes two years – saying: Be grateful to Me and to both parents; to Me is the eventual [coming."[۲۶۲

c. God also says: "And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with

you, say not to them (so much as) “Ugh” nor chide them, and speak to them a gracious word. And make yourself submissively gentle to them with compassion, and say: O my [Lord! Have compassion on them, as they brought me up (when I was) little.”[۲۶۳

This instruction is the best method of kindness and good association. In no law in the .world, there are such instructions about parents

All the traditions, which have reached us, are based on the same rights. For example, if we speak of the companions of the Raqeem (the companions of the cave), or the matter of the Cow of children Israel in the Quranic verses and prophetic traditions, or a Christian mother who converts to Islam, or when it is said that Owais al-Qarani had the smell of paradise, or when God introduces al-Khidhr to Prophet Moses (AS), they .are all the result of respecting and being kind to parents

If we think of al-Khidhr when killing the young boy during his journey with Prophet Moses (AS) or the young boy who suffered too much at dying, or Jurayh the worshipper of the Children of Israel, and other examples, we find that it is all due to .hurting and annoying their parents

Whenever we come across verses or traditions about parents, we find that they all are based on dutifulness and benevolence. Here, we would like to refer to some of .stories

The holy prophet (SAW) has been reported as saying: “Three persons of the former generations were walking in a way when it

started raining hard. So they took refuge in a cave. A stone rolled down and closed the opening of the cave. One of them said: ‘By God, nothing can save you except truthfulness. So ask God’s help for being truthful.’ One of the three said: ‘O God! You know that a laborer worked in my rice field. I spent his wage on farming and buying some cows. The laborer came to me asking for his wage. I said: ‘these cows belong to you. Take them.’ The man said: ‘(O Lord) If You know that I did so because of the fear of You, so deliver us!’ The stone moved a little aside. The second one said: ‘I had old parents for whom I took milk every night. One night, I was late. When I took the milk to them, they had gone to sleep. Although my wife and children were hungry, I said to myself: I will first give milk to my parents. Therefore, I sat up and waited for my parents to wake up. O Lord! If you know that I did so because I feared You, rescue us. .The stone moved further aside so they could see the sky

The third man said: ‘O Lord! You know that I had a cousin whom I loved very much. I asked her for something indecent. She refused unless I would give her a hundred Dinars. I gave her the money and subdued her. When we were about to have conjugal relation, she said: Fear Allah, and

give it up! I got up and gave it up. O Lord! If you know that I did so because I feared You, rescue us! God made an opening in the cave and they came out safely."[264]

Imam Baqir (AS) has been reported as saying: "Among the Children of Israel, there was an ascetic called Jurayh who lived in a monastery. One day his mother came to him while he was engaged in prayer. The mother called him but Jurayh ignored her. Returning from the monastery, the mother said: I ask the God of the Children of Israel to disgrace you!'

The following day, a prostitute went to the monastery. She was in labor, claiming that the child belong to Jurayh. Soon, the story spread among the Israelites. People said: 'The one who blamed us for adultery, has committed adultery himself!' The king ordered Jurayh to be hanged. Jurayh's mother went to him while beating on her head. Jurayh said: 'Be silent, for this is because of your curse! What am I to do with adultery?' The people, who heard this, said: 'O Jurayh, how can you prove that you are innocent?' Jurayh said: 'Bring the child!' The child was brought. Jurayh said: 'Who is your father?' The child said: so-and-so shepherd from so-and-so tribe.'

God denied what they had said about Jurayh. Jurayh took oath that he would serve his mother and never part from her."[265]

Undutifulness to one's parents is considered as a major sin whose punishment is Fire. Sheikh Sadooq in Khisal and Elal has reported

Imam Sadiq (AS) as saying: “In the book of Imam Ali (AS), I came across five major sins; polytheism, undutifulness to one’s parents, swallowing up usury, escaping from the sacred war, and to join the land of disbelief after having migrate to the land of ”.(faith (turning a disbeliever after having been faithful

It is narrated that one day the messenger of Allah (SAW) was sitting in the mosque when Gabriel came to him, saying: Peace be on you, O messenger of Allah! Put your feet in the al-Baqee’ Cemetery so that the breeze of your mercy will blow on the dead. The holy prophet (SAW) along with the companions set out to al-Baqee’ Cemetery. Imam Ali (AS) met them in the way, asking: ‘Where are you going?’ The holy prophet (SAW) said: ‘To al-Baqee’.’ When they reached al-Baqee’ Cemetery, a person was saying loudly: ‘Save me, O messenger of Allah!’ The holy prophet (SAW) said: ‘Tell me of your punishment!’ The man said: ‘O the intercessor of the disobedient! The curse of ’!my mother has afflicted me with such punishment

The holy prophet (SAW) asked Bilal to proclaim in Medina: “O people, gather at the graveyard of your parents.” All the people of Medina came to the cemetery. A crookbacked old woman leaning on a walking-stick came to the holy prophet (SAW), bowed to him, and asked: ‘O messenger of Allah! What is this order for?’ The holy ’.prophet (SAW) asked: ‘Is this your son’s grave?’ She said: ‘Yes, it is

The holy prophet (SAW) said: ‘Your

son is being tortured. Forgive him!' She said: 'I will not forgive him!' The holy prophet (SAW) asked the reason. She said: 'I reared him with much trouble and suffering, hoping that one day he might help me. But when he grew up he was a trouble for me.' The holy prophet (SAW) asked her to forgive him, raising his hands to supplicate: 'O Lord! By the holiness of the Five Ones of the Cloak,[۲۶۶] make the voice of this man be heard by his mother, so that she may have pity and mercy on him.' Then, the holy prophet (SAW) said: 'O woman! Put your ears on the grave to hear the moaning of your son.' The old woman did so and she heard very moving moaning. She began weeping. She said: 'O messenger of Allah! O master of the messengers! O intercessor of sinners! What is this cry coming from the grave that says: There is fire on me, fire under me, fire on my right, fire on my left, and fire before me. (I seek) safety, safety, safety! O mother, forgive me or I shall be tormented until the Day of Resurrection.'

Having pity on her son, the old women said: 'O Lord! I forgive my son.'

At that very moment, the son received Allah's mercy and cried out: 'O mother! May Allah be pleased with you as He is pleased with me.'[۲۶۷]

Children's Rights [۲۳]

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Koleini has reported Zakariyya ibn Ibrahim as saying: "I was Christian, but I converted to Islam. I performed the Hajj and

went to see Imam Sadiq (AS). I said to him: 'I was Christian but I am now a Muslim.' The Imam (AS) said: 'What did you see of Islam?' The new convert said: 'God Almighty has said: "... you did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please..."[۲۶۸] The Imam (AS) said: 'God has guided you.' Then, the Imam (AS) said three times: "O Lord! Guide him", and added "Ask me any question you wish O my son." Zakariyya said: 'My parents are still Christians. My mother is blind. I am living with them and I eat in the same dish.' Imam Sadiq (AS) asked: 'Do they eat pork?' Zakariyya said: 'No, they do not even touch it!' The Imam (AS) said: 'There is no problem. Take care of your mother! Be kind to her, and when she dies, carry out the funerals yourself. Do not tell anyone that you have visited me until you shall come to me in Mina.' Zakariyya says: 'In Mina, I went to the Imam. People had gathered around him like children asking their teacher questions.'"

One of the other rights that people have to observe in association with each other and in society and to exercise piety is the children's rights.

If we intend to observe the rights of children, we have to practice self-restraint before marriage. It is said that a king asked a scholar the following question: "Why is it that some of our children

become good and some of your children, you scholars, become bad?" The scholar said: "Since you associate with us and eat from our lawful food, this kind of food will be a source of good for the fetus who turns into a good child. But when we eat from your unlawful food it shall affect our children."[۲۶۹]

You have to take into consideration the temper of the woman you are going to marry.

Ibrahim al-Karkhi reports: "Imam Sadiq (AS) said to me: 'Be careful whom you choose as partner in your wealth and to whom you confide your secret."[۲۷۰]

One should note that mothers greatly affect children's appearance. In this relation, Imam Baqir (AS) said: "A man from the Ansar along with his wife came to the messenger of Allah (AS) saying: 'O messenger of Allah, this is my cousin and wife. She is chaste, but she has given birth to a black child who has wide-open nostrils, curly hair, and flat nose, who is unique in my ancestral family.' The holy prophet (SAW) asked the woman: 'What do you say?' The woman said: 'I swear by Him Who has sent you with the truth, that I have never slept with any one other than him since I have got married to him.'

Lowering and then raising his head towrds the sky, the holy prophet (SAW) turned to the man and said: 'O man, there is no one except that between him and Adam there has been ninety-nine veins (genes) affecting the lineage. Therefore, when the fetus is placed

in the womb, these generations become active, asking God the child would resemble them. So, this child is from those generations whom your ancestors have not seen. '.This is your child then

[The woman said: "You have delivered me, o messenger of Allah!" [۲۷۱

A similar story has been reported by Imam Sajjad (AS) on the authority of the holy prophet (SAW). Imam Sadiq (AS) has reported the messenger of Allah (SAW) as saying: "Beware of Khadhra'ud-diman!" He was asked what Khadra'ud-diman was [and he said, "A beautiful woman brought up in a bad family."[۲۷۲

Imam Ali (AS) has been reported as saying: "Avoid marrying a woman of little wisdom [and intellect, for associating with her is a disaster and her child is wasted."[۲۷۳

Imam Sadiq (AS) has been reported as saying: "A group of people came to Imam Ali, saying to him: 'We want to marry so-and-so man to so-and-so woman. We would like you to pronounce the marriage formula." Imam Ali (AS) recited a sermon which [included praise to Allah and advice of piety."[۲۷۴

.Imam Ali (AS) recommends piety in marriage which is a prelude for reproduction

Imam Sadiq (AS) has been reported as saying: "Whoever intends to get married should perform a two-rak'a prayer, praise Allah, and say: O Lord! I have intended to get married. I hope You have decreed a pure son from that woman, who shall be [pious in my life and after my death."[۲۷۵

In relation to sexual intercourse, Imam Baqir (AS) has been reported as saying: "Avoid sexual intercourse (with your spouses) when a

child is present (watching you), for if you have a child, he will be infamous of [debauchery and lewdness."[۲۷۶

Imam Ali (AS) has been reported by Imam Sadiq (AS) as saying: "Name your children before they are born. If you do not know whether it is a boy or a girl, choose a name of boy and a name of girl, for when your aborted children, who have not been named, shall meet you on the Day of Judgment, they will say to their father: why did you not choose a name for me? The messenger of Allah had named "Mohsin" before he was [born."[۲۷۷

Parents' duty is to choose a good name for their children. In Uddatod-Da'ee, we read that a man asked the messenger of Allah (SAW): "What is my son's right (on me)?" The holy prophet (SAW) said: "Choose a good name for him, teach him good manners, and [provide a good environment for him."[۲۷۸

Abu Haroon reports: "I had not visited Imam Sadiq (AS) for some time. When I went to see him, the Imam asked me: 'Where have you been?' I said: 'I have had a son.' The Imam (AS) said: 'May God bless him! What is his name?' I said: 'I have named him "Mohammad".' The Imam (AS) bowed almost to the earth, saying: 'Mohammad, Mohammad, Mohammad!' Then he said: 'May my soul, my son, my family, my parents, and all the living on the earth be sacrificed for the messenger of Allah (SAW). Do not ,curse him, do not beat him

and do not be impolite to him. Know that there is no house on the earth in which there [is the name of "Mohammad" except that that house is sanctified every day."[۲۷۹

As-Sakooni reports: "I went to visit Imam Sadiq (AS) while I was sad. The Imam said: 'Sakooni, why are you so sad?' I said: 'I have had a daughter.' The Imam said: 'Sakooni! Her weight is on the earth and her sustenance is with God. She lives her fixed term, and does not eat your sustenance.' By God, what the Imam said removed '.my sadness. Then he said: 'What name have you chosen for her

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I said: 'Fatima.' The Imam said: 'Ah, ah, ah!' Putting his hand on his forehead, he [added: 'Now that you have named her Fatima, do not curse her, nor do beat her!'"[۲۸۰

Sheikh al-Mofeed has reported Yaqoob as-Sarraj as saying: "One day when I had gone to see Imam Sadiq (AS), I found him standing near the cradle of his son, Musa, whispering something in his ears. I took a seat until the Imam finished talking to his son. I got up to greet the Imam (AS) who said to me: 'Go near your master and greet him!' I went towards the cradle, greeted the son of the Imam and he answered the greeting. Then, Imam Sadiq (AS) said: 'Go and change the name you chose for your daughter yesterday. Allah does not like it.' I had named her "Homaira". Imam Sadiq (AS) said: 'Obey your master so that you

[will be guided in a right way.' I went home and changed her name."[۲۸۱

There are traditions from the Imams with respect to naming children like the names of the infallible Imams, their wives, their daughters and not the names of their .enemies

With respect to children, there are certain rules which have to be observed from birth to marriage, most of which are obligatory and some of which are recommendable like the choosing of a surname, offering the sacrifice on the seventh day after the birth of a child, reciting Azan and Iqamah in the ears of the infant, putting a date, soil (from the area around Imam Husayn's tomb) or some water of the Euphrates in his or her mouth, circumcising, giving charity, breastfeeding, teaching the prayer, fasting, reading and writing, reciting the Holy Quran, teaching what is lawful and what is unlawful, swimming, archery, racing, kissing one's children, respecting girls more than .boys, honoring both, and the like

With respect to fostering and suckling, Imam Baqir (AS) has reported the Messenger of Allah as saying: "Do not let unwise women, or one-eyed or blind women (and Jewish, Christian, mad, ugly, opponent of the Ahlul Bayt, Magus, or illegitimate [women) suckle your children, for suckling has great influence."[۲۸۲

About Nebuchadnezzar, they have written that he used the milk of dog. That is why he killed seventy thousand Jews and destroyed Bayt al-Maqdis (Jerusalem). Nimrod had used the milk of leopard. That is the reason why he waged a battle against God. Ewaj ibn Anaq was breastfed by

a bastard; he had become an oppressor and enemy of God. Musa, the son of Ayatollah Sheikh Fazlollah, who was rejoicing over his father's death, had been .breastfed by an anti-Shia woman

The mother's milk affects the child's temper. In the books of parable, we read: A camel and an ass met in a pasture. They enquired after each other's health. The ass said: I used to carry loads for long years. Now that I have grown decrepit, my master has abandoned me. How about you? The camel said: the story is the same with me. When I was strong, my master took me with him in long journeys, but now he has abandoned me here. The ass said: let us graze here so as not to be seen. Perhaps we .will recover our health. The camel said: very well but if the milk of mother will allow it

They stayed in the pasture for some time until they recovered their health. By accident, a caravan was passing through the pasture. When the asses started braying, the ass began to bray too. The camel said: keep silent! Why are you braying? .The ass said: it is because of the mother's milk

Hearing the braying, the caravan took them both and put loads on them. They continued going until they reached a mountain. Finding the way hard to pass, the ass feigned being lame. Those in the caravan decided to carry the ass on the camel's back. Being faced with such a position, the camel endured until they reached

the top of the mountain and began to dance. The ass said: O comrade! What are you doing? I am almost falling down! If I fall down, I will go down the valley and my bones will be broken. The camel said: I told you not to bray or we would be entrapped, but you said it was because of mother's milk. Now I say my hopping is because of my mother's milk. Therefore, the camel kept on hopping so much so that he threw down .the ass and broke its bones

As for the education and teaching of the Quran, Imam Ali (AS) has been reported as saying: "A child's right on the father is that the father should choose a good name for [him, provide him with good education, and teach him the Holy Quran."[۲۸۳

There are other rights which cannot be included within the short space of this book. The best way for the education of children is the compassionate advice of fathers to .their children, as it is seen in the states of the great scholars

It is also seen in the states of the prophets and Imams, especially Imam Ali (AS) and his advice to Imam Hassan and Imam Hossain (AS) which is an advice to all men and .women, or in fact to all of the Ummah

In his advice to Imam Hassan (AS), Ameerul Mo'minin (AS) says, "I advise you to fear Allah, O my child, to abide by His commands, to fill your heart with remembrance of Him and to cling

to His Rope. No connection is more reliable than the connection between you and Allah, provided that you take hold of it. Enliven your heart with preaching, deaden it before the pleasures of this world, energize it with firm faith, enlighten it with wisdom, humiliate it by recalling death, make it believe in mortality, make it see the misfortunes of this world, make it fear the authority of the time and the severity of some changes during the nights and the days, place before it the events of past people, recall to it what befell those who were before you and walk among their cities and ruins, then see what they did and from what they have gone and where they have stayed. You will find that they departed from (their) friends and remain in loneliness. Shortly, you too will be like one of them. Therefore, plan for your place of stay and do not sell your next life with this world."[۲۸۴]

There are many examples of this kind of advice from the Imams of guidance.

The Quranic Sura of Luqman is the best example of advice to children in relation to monotheism, beliefs, ethics, prayer, enjoining of good and forbidding of evil, patience, endurance, observing the open and hidden blessings of the Lord, and the highest lesson for parents in dealing with their children.

Relatives' Rights [۲۴]

Among those whom we have to love are relatives. We should know that we are of their roots as they are of our roots.

Relatives are either from the father's side with whom

we are of the same root or they are from the mother's side with whom we are connected through mother. Therefore, to love our relatives is the best way to remove disagreements. The more people associate with their relatives, the stronger will be the kinship. On the contrary, the wider the gap between relatives, the cooler will be .the relations

It is for the same reason that ties of relationship have been so much emphasized in the Holy Quran and in traditions and its cutting off has been blamed. In this relation, God says: "... and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship, surely Allah is watcher over [you."[۲۸۵

Of course, this verse has been interpreted in a different way, but the meaning intended is based on the traditions mentioned in the book al-Khisal al-Arba'mi'ah (four hundred features), al-Kafi and other books. Imam Ali (AS) has been Reported as [saying: "Associate with your relatives, even if by greeting."[۲۸۶

.The above-mentioned verse is referred to in this concern

Jameel ibn Darraaj asked Imam Sadiq (a.s.) about the meaning of the verse, and the Imam (AS) said: "That is the ties of relationship which God has ordered and considered [as being great. Do you not see that God has mentioned His Name with it?"[۲۸۷

Imam Sadiq (AS) narrated that the Messenger of Allah (SAW) said: "Maintaining the ties of kinship will lead to the prosperity of one's country and will prolong one's life though its people are

[not of good deeds."[۲۸۸

Ties of relationship" is mentioned as the feature of men of understanding in the Holy" Quran. It is considered as a virtue for the society and the nation. Cutting off ties of .relationship will lead to misfortune of the society

Imam Ali (AS) has been reported as saying: "When ties of kinship are cut off, people's [property will be in the hands of evildoers."[۲۸۹

Allamah Majlisi has interpreted the above quotation as follows: "When ties of relationship are cut off, people will quarrel and go to unjust rulers for judgment. Then, their property will be put in their hands with bribery. Since they do not have supporters after quarrel, the seditionists will take control of them and appropriate ".their property

Imam Sadiq (AS) has been reported as saying: "Keep away from Halighah, for it will cause death of men." Being asked what Halighah was, the Imam said: "It is the cutting [off the ties ofkinship."[۲۹۰

Shu'aib al-Aqarqooqi has been reported as saying: "One day, I was in the presence of Imam Musa ibn Ja'far (AS) when he said: 'O Shu'aib! Tomorrow, a man from Maghreb will meet you and will ask you about me. Tell him, by God, that he is the Imam about whom Imam Sadiq (AS) has spoken. He will then ask you about lawful and unlawful things. You answer these questions on my behalf.' I asked: How does he look like?' The Imam said: 'He is tall, stout and his name is Yaqoob.' By God, I was performing circumambulation when a man came

to me, saying: ‘I would like to ask your master some questions.’ I asked: ‘Which master?’ He said: ‘Such and such man.’ I asked him: ‘What is your name?’ He said: ‘Yaqoob.’ I asked: ‘Where do you come from?’ He said: ‘From Maghreb.’ I asked: ‘How do you know me?’ He said: ‘A man came in my dream, saying: ‘Visit Shu’aib and ask him whatever questions you have! Therefore, I am asking you my questions and seeking guidance.’ I said: ‘Wait here until I completed my circumambulation and went to him. I found him a wise man. He then asked me to take him to Abul Hassan (Imam al-Kadhim)(AS) and I did so. When the Imam saw him, he said: ‘Yesterday, you entered this place while there was a quarrel between you and your brother in a certain place in a way you cursed each other. This is not from my and my fathers’ religion. I never approve such a thing to anyone. Fear Allah, the One and Only to Whom there is no partner! Surely, death will create separation between you and your brother. Your brother will die during the trip before he reaches home. You too will regret your deed. This is because you have severed the relationship. God will cut your ’.life short

The man asked: ‘When will I die, sir?’ The Imam (AS) said: ‘Your death was then, but since you had maintained the ties of kinship with your aunt, twenty years were added ’.to it

One year later, I saw that man

on the way to the Hajj. He buried his brother who died in the way before reaching home."[۲۹۱]

Neighbors' Rights[۲۵]

Another group of people about whose rights we should observe piety (Taqwa) are neighbors. If people carry out their duties in associating with each other, it will lead to the prosperity of their homeland and people shall live in safety and tranquility, in addition to its results in the hereafter.

The Holly prophet (SAW) has been reported as saying: "Whoever annoys his neighbor, God will forbid him from the smell of paradise (will not take him to Paradise)."[۲۹۲]

Imam Ali (AS) has been reported as saying: "Fear Allah! Fear Allah concerning your neighbors, for it is the advice of your prophet in a way that it is thought they (neighbors) shall inherit (other neighbors)."[۲۹۳]

The following is among the prohibitions made by the Messenger of Allah (SAW): "Whoever unlawfully appropriates as much as one span of his neighbor's land, God will make it a tie around his neck from the seven earth, until he meets God on the Day of Judgment, unless he repents and give it back (to its owner)."[۲۹۴]

Imam Sadiq (AS) has been reported as saying: "Cursed, cursed is one who annoys his neighbors."[۲۹۵]

As for the rule "One should not harm himself, nor should he harm others", Zurarah has reported Imam Baqir (AS) as saying: "Samara ibn Jundab had a date-palm tree in the orchard of a man from the Ansar. The house of the Ansari man was in the front part of the orchard. Samara used to

enter the orchard without getting permission. The man asked him to get permission before entering the orchard, but Samara paid no attention. The man complained about that to the Messenger of Allah (SAW) who ordered Samara to get permission before entering the orchard. Samara still refused to comply. The Holy Prophet (SAW) asked him to sell the orchard, but Samara was not ready to sell it even. The Holy prophet (SAW) said: 'There shall be a tree for you in paradise for this tree.' Samara did not accept the offer. The Holy Prophet told the Ansari man to uproot the tree in compliance with 'One should not harm himself (intendedly), nor should he harm '.others

[In certain traditions, we read: "go, uproot the tree and throw it to its owner."[۲۹۶

Imam Sadiq (AS) has been reported as saying: "There is no faith to one whose [neighbor is not safe from his evils."[۲۹۷

It is well to mention that a neighbor is not the one who lives next door. Forty houses from four sides of one's house are considered as neighbors from the viewpoint of Islam. Hence, the rights of them have to be observed. Imam Sadiq (AS) was asked: ["What is the limit of a neighbor?" The Imam said: "Forty houses from each side."[۲۹۸

Truly, one should not do anything that he may be included in this du'a if one of his neighbors may recite the following in the Du'a of Simat, "O Lord, safeguard me from ".every bad man and every bad neighbor

Fellow Muslims' Rights [۲۶]

One may have this impression

that the only duty of man is to take care of himself, his wife, his children and his relatives and that he has no responsibility towards other people. That is not so, although one's duties towards himself, his wife, and children is heavier and more .serious than towards others

No human being can ignore his fellow human beings or be indifferent to them. Imam Sadiq (AS) has reported the Messenger of Allah (SAW) as saying: "Whoever spends a [day without doing anything for the fellow Muslims is not considered as a Muslim."[۲۹۹

The Holy Prophet (SAW) has also said: "Whoever hears a man calling 'O Muslims [(asking for help)' and does not respond to him is not considered as a Muslim."[۳۰۰

Imam Sajjad (AS) has been reported as saying to az-Zuhri: "It is incumbent on you to consider other fellow Muslims as members of your family. Take the elder one as your father and the younger one as your son and those of your age as brothers. In that case, which one of them would you like to harm?" Speaking about good opinion of them, Imam Sajjad further says: "When you see someone older than you, say to yourself: 'he has preceded me in faith and good deeds. Therefore, he is better than I am.' If he is younger than you are, say to yourself: 'I have preceded him in sins. Therefore, he is better than I am.' If he is of your age, say to yourself: 'my sins are certain, but I doubt whether he has committed

sins or not. Therefore, I have no right to change my certainty into doubt.' If you see Muslims bow to you and honor you, say to yourself: 'this is a favor from them, that is, they are good and not me.' If they ignore you, say to yourself: 'this is the result of the sin I have committed.' Then, if you adopt such a policy, God will make life easy for you; you will have a lot of friends, your enemies will be few, you will be happy with their benevolence, and you will not become sad for their wrongdoings."[۳۰۱]

Imam Ali (AS) has been reported as saying: "There are thirty rights that every Muslim has to observe towards his Muslim brother. These rights cannot be quitted unless by compensation or being pardoned. These rights are the following:

۱. To overlook his mistakes (Muslims towards each other)

۲. To have pity on him when he is distressed

۳. To cover his faults

۴. To forgive his lapses

۵. To accept his excuses

۶. To reject his backbiting (by others)

۷. To keep on advising him

۸. To observe his friendship

۹. To observe his duties

۱۰. To accept his invitation

۱۱. To attend his funeral

۱۲. To accept his gift

۱۳. To reciprocate his visit

۱۴. To thank him for any favor

۱۵. To help him

۱۶. To safeguard his wife

۱۷. To grant his requests

۱۸. To intervene for him

۱۹. To pray for him when sneezing

۲۰. To guide him when he goes astray

۲۱. To answer his greeting

۲۲. To talk kindly to him

۲۳. To appreciate his favors

۲۴. To accept his witnesses

۲۵. To make friends

with his friends and avoid bearing enmity against them

۲۶. To help him, to prevent him from oppressing, and support him when he is oppressed

۲۷. To avoid humiliating him

۲۸. Not to betray him

۲۹. To wish for him what he wishes for himself and hate for him what he hates for himself." [۳۰۲]

Abdullah ibn Sinan has reported: "I heard Imam Sadiq (AS) say: 'observe piety and do not let people ride on your shoulders (that makes you low and servile). Nevertheless, God says: "Speak kindly to mankind."[۳۰۳] Visit Muslims of other sects when they are sick, attend their funerals and perform prayer with them in their mosques until you breathe your last…'"[۳۰۴]

Being asked for advice, Imam Sadiq (AS) said: "It is incumbent on you to observe piety, speak truthfully, give back the trusts to their owners, keep good companionship with your companions, greet loudly, feed the poor, offer prayer in their[۳۰۵] mosques, to visit their sick people and to attend their funerals. My father told me a tradition that our Shia (followers), we the Ahlul Bayt, are the best of people; if one of them was a jurisprudent, he would be the best of them (jurisprudents), if he was a muezzin, he would be the best of them (muezzins), if he was an imam, he would be the best of them, if he was a man of trust, he would be the best of them and if he was a man of deposit, he would be the best of them. And so you must be; try to

[make us beloved to people and do not make us hated by them!"[۳۰۶

Concerning the obedience to the Imams and the true leaders, Abu Basir has reported: "I heard Imam Sadiq (AS) say: 'Fear Allah, and it is incumbent on you to obey your ".'Imams in whatever they say and keep silent about what they keep silent

Imam Ali (AS) has said: "Associate with people in a way that if you die, they will weep [for you and if you live, they are eager to see you."[۳۰۷

How To Socialize [۲۷]

If one wishes to treat people in the best way in society, he should, in the words of Imam Ali (AS), behave in a way that if he dies, people will weep for him and will miss him as if they have lost a brother or sister. This is not possible without observing Taqwa in society. That is to say, he should accept what God, His Messenger and the Imams have said for the guidance of human beings. He should observe what should .be and what should not be to realize the teachings of God and His Messenger

Codes Of Society [۲۸]

There are many verses and traditions on the codes of society. The following has to be :observed in society so that it may prosper

To obey Allah and not associate anything with Him. If all people observe this, there -۱ will be no dispute in society. Most of social differences arise from a difference in faith and schools of thought. When there is a single ideology, then there will be no differences of opinion. What we must do and what we must not do have been summed up in the verse: "And serve Allah and do not associate anything with [him."[۳۰۸

Man can learn from all beings in heavens and on the earth which have continued to obey God for billions of years. Their obedience has been considered as prostration in the Holy Quran: "Have you not seen that unto Allah pays adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the

moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honour. Lo! Allah does what He will."[۳۰۹]

If like other creatures, human beings walked in the right way, and observed Taqwa in relation to obeying God, many differences, would be removed and a kind of unity would prevail in society. Imam Sadiq (AS) has said: "God Almighty says: "O my truthful servants! Enjoy my obedience in the worldly life, for you shall enjoy it in the hereafter."[۳۱۰]

۲- To use good words and to refrain from using a bad language. God says: "... you shall speak kindly to people."[۳۱۱]

Jabir has reported Imam Baqir (AS) as saying: "Say the best thing you love to be said about you, for God does not like one who curses, slanders, abuses (others), who is indecent, and an importunate beggar, and He loves one of forbearance, chastity, and piety."[۳۱۲]

Imam Sajjad (AS) has been reported as saying: "Keep your tongue, so that you keep your brothers by it."[۳۱۳]

۳- To tell the truth even if you lose something. Imam Baqir has reported Imam Ali(AS) as saying: "On the handle of a sword belonging to the messenger of Allah (a.s.), three phrases had been inscribed: "Maintain your relation with one who has broken his relation with you, tell the truth even if it is against you, and do good to one who has done bad to you."[۳۱۴]

The

Lord of the universe has ordered His Messenger with “And say: The truth is from your Lord. So let him who please believe, and let him who please disbelieve.”[۳۱۵]

God says: “… and what is there after the truth but error; how are you then turned back?”[۳۱۶]

Imam Reza (AS) has been reported as saying: “The most pious one is he who tells the truth whether it is in his own favor or it is against him.”[۳۱۷]

Imam Ali’s advice to his son Imam Hossain (a.s.) is as follows: “O my son! I advise you to fear Allah whether you are rich or poor, and (to say) the word of truth whether you are pleases or displeased.” [۳۱۸]

Imam Ali (AS) has been reported as saying: “May Allah have mercy on you! You are living at a time when few people tell the truth, the tongue is unable to speak truthfully, and one, who keeps to the truth, is (made) humble.”[۳۱۹]

۴- “To wish for others what you whish for yourself and hate for them what you hate for yourself.” This has been mentioned in Kashf al-Ghaibeh on the authority of Imam Sadiq (AS)”[۳۲۰]

Imam Sadiq has also been reported as saying: “Jesus son of Mary (AS) said to some of his disciples: ‘Do not do to others what you do not like to be done to you. If someone gives you a blow on the right side of the face, turn to him the left side of your face.”[۳۲۱]

Evidently, this ruling belongs to Christianity. In Islam, there is retaliation, and

.Prophet Jesus (a.s.) might mean, in this saying, forgiveness and pardoning

To have good relationship; Imam Sadiq (AS) has been reported as saying: “I advise -۵ you to fear Allah, to give back the trust to its owners, to tell the truth, and to have good relation with one you associate with. There is no strength or power save with [Allah, the Most High, the Great.”[۳۲۲

Imam Baqir (AS) has said: “My grandfather, Imam Ali (AS), was a companion of a Christian man. When he was traveling, the Christian man asked: ‘What is your ’?destination, O servant of God

Imam Ali (AS) said: ‘I want to go to Kufa.’ When they reached an intersection, the Christian took his own way. Imam Ali (AS) accompanied him to a certain point. The Christian asked: ‘Did you not want to go to Kufa?’ Imam Ali (AS) said: ‘I know the way?’ The Christian asked: ‘Then, why are you coming with me?’ The Imam said: ‘What I am doing shows the best way of friendship. A man should see off his co-traveler by going with him to a certain point when they part. We have learnt this from our prophet.’ The Christian said: ‘Is it so?’ Imam Ali (a.s.) said: ‘Yes, it is.’ The Christian said: ‘Beyond doubt, your prophet must have set a good example to follow! I bear witness that I am on your faith.’ The Christian accompanied Imam Ali (a.s.) this time, and when he [recognized him, he embraced Islam.”[۳۲۳

Imam Ali (AS) has been reported as saying: “Twenty years

[of friendship is like kinship"[۳۲۴

To do good to one who has done wrong to you; God says: "Surely Allah enjoins the -۶ [doing of justice and the doing of good to others."[۳۲۵

God has also said: "Surely Allah is with those who guard (against evil) and those who [do good to others."[۳۲۶

Imam Ali (AS) has been reported as saying: "If doing good could be seen as a person, [you would see it with the most beautiful face in the world."[۳۲۷

The Imam (AS) has also said: "Do good to someone who has done you wrong. Forgive [one who has committed an offence against you."[۳۲۸

Imam Ali (AS) has been reported as saying: "A benefactor remains alive, even if he [goes to the abode of the dead."[۳۲۹

When Imam Ali (AS) said: "I have neither done good to anyone nor have I done wrong to any one in my life", the companions asked: "O Ameerul Mo'minin! What is the "?meaning of this saying

The Imam (AS) said: "whoever does good to any one, its rewards returns to himself. Therefore, he has done good to himself, and whoever does wrong to any one, he has actually done wrong to himself." The Imam further said: "This is the meaning of the verse: "So, he who has done an atom's weight of good shall see it, and he who has [done an atom's weight of evil shall see it."[۳۳۰]"[۳۳۱

One of the companions of the Messenger of Allah (SAW) repeatedly recited this verse: ,"If you do good, you will do good for your own souls

and if you do evil, it shall be for them."[۳۳۲] A Jewish woman envied him, saying to herself: "I should disgrace him in the public." So, she prepared some sweetmeat, poisoned it, and gave it to him to eat. The man took the sweetmeat and set out for the desert. He met two handsome youth who were exhausted. He said to himself: "These youth look hungry. I would better give the sweetmeat to them so that I may be rewarded." He took out the sweetmeat and offered it to them. They ate the sweetmeat and died instantly. The news spread in Medina. The man was arrested and brought to the Messenger of Allah (a.s.). He told the whole story. The Jewish woman was brought too. Seeing her two young boys, she said: "O Messenger of Allah, what [you said has come true. The evil I did to this man came back to me."[۳۳۳

To be optimistic about people, to ignore their faults and to refuse to find fault with -۷ them; in this relation, God has said: "Surely (as for) those who love that scandal should [circulate respecting those who believe they shall have a grievous chastisement."[۳۳۴

Mohammad ibn Fudayl has narrated: "I said to Imam Musa ibn Ja'far: 'May I be sacrificed for you! One of my brothers has said something about me which annoyed '.me. When I asked from him, he denied it, but some trusty friends have confirmed it

The Imam (AS) said: 'Deny your ears and eyes towards your brother (try to justify his

acts in a good way and find for him good excuses). Even if as many as fifty persons take an oath and testify to something but your brother says the opposite, accept it and reject all the others. Do not disclose anything which may disgrace him. Do not be one of those about whom God has said: "Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter.""[۳۳۵]

God says: "O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy."[۳۳۶]

The Holy Prophet (SAW) has been reported as saying: "In Medina, there were some people who had some kind of fault. People kept silent about it. God too did not reveal it. They passed away without their fault being revealed. In Medina, there were other people who had no fault, but they spoke out of other people's faults. God afflicted them with defects, and they were known and were famous for them until they died."[۳۳۷]

The Holy prophet (SAW) has been reported as saying: "Do not reproach your brother, for God may have mercy on him and makes you afflicted."[۳۳۸]

The Holy Prophet (SAW) has said: "Do not look for the mistakes of the believers, for anyone who looks for the slips of his brother, God will follow his slips, and he, whom God follows his slips, will be disgraced even if he is in his own house."[۳۳۹]

Backbiting [۲۹]

One of the factors which

leads to the dismemberment of a society and causes division and requires Taqwa is backbiting which has been prohibited by religion and disapproved by reason. Backbiting is that two or more persons speak of others (in their absence) in a way that if they hear it, they will be annoyed. It does not really make a difference whether what .they say is related to a physical or a moral defect, or it is related to speech or deeds

The late Naraghi in Jami' as-Sa'adaat says: "...even if defect might be in his clothes, ".house, or mount

Backbiting is an indecent act and it is improbable that a devoted Muslim commits such a blameworthy act. In this connection, God has said: "... nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and [be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful."[۳۴۰

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "Backbiting a Muslim is worse than canker is inside one's abdomen. In the same way ".that leprosy eats away the body members, backbiting too eats away one's faith

After defining backbiting and mentioning its kinds, Allamah Majlisi says: "Backbiting is that when people speak ill of a person with reference or sarcastic statements. The prohibition of backbiting has been agreed on by all jurisprudents. It is a major sin and .its punishment is the Fire according to the Holy Quran and the Sunnah

The Messenger of

Allah (SAW) has been reported by Jabir and Abu Sa'eed al-Khidri as saying: "Avoid backbiting, for it is worse than adultery is. A man, who commits adultery, may repent and God may accept his repentance, but one who backbites will not be forgiven unless the one who has been backbitten will forgive him."[۳۴۱]

The Messenger of Allah (SAW) has been reported by Imam Ali (AS) as saying: "Paradise is forbidden for three groups of people: those who often remind others of the favors they do to them, those who backbite, and those who drink wine."[۳۴۲]

The Holy Prophet (SAW) has also been reported as saying: "Will anything throw people into fire on their face except the results of their tongues?"[۳۴۳]

The Messenger of Allah (SAW) has said: "To abandon backbiting is better than ten thousands of recommended prayers for God."[۳۴۴]

Imam Reza (AS) has been reported as saying: "God revealed the following to one of his prophets: 'When you get up in the morning, eat the first thing you see, conceal the second thing you see, receive the third thing you see, do not disappoint the fourth thing you see, and escape from the fifth one."

When the morning came, the first thing the prophet saw was a big black mountain. He said to himself: 'God Almighty has ordered me to eat it.' However, he wondered how he could do that. Then, he said to himself: 'My Lord does not order anything that I cannot do.' So, he started to walk to the mountain. The nearer he walked toward the

mountain, the smaller became the mountain until it became like a morsel. So he ate it up. It was the most delicious morsel. He walked on until he reached a tub of gold. He said to himself: ‘My Lord has told me to cover it.’ He dug a ditch and buried it. When he walked away, he found out that the tub was out. He said to himself: ‘I did what My ’.Lord had ordered

He walked further away when he saw a bird with a hawk behind it. He said to himself: ‘My Lord has told me to receive it.’ He let his sleeve open and the bird went into it. The hawk said: ‘Did you catch my bird while I was after it for several days?’ The prophet said to himself: ‘My Lord has told me not to disappoint it.’ So he cut off the leg of the .bird and threw it to the hawk

He walked further when he reached stinking corpse. He said to himself: ‘My Lord has .ordered me to escape from it.’ So he escaped from it and returned to where he was

In his dream, it was said to him: ‘You did what I had ordered. Do you know the story?’ The prophet said: ‘No.’ It was said to him: ‘As for the mountain, it is anger. A servant, who gets angry, cannot see himself because of the intensity of his anger. If he has self-restrain and he controls his anger, his anger will become a pure morsel which he can

eat. As for the tub, it is a righteous deed. Whenever a servant conceals it, God Almighty will reveal it as an ornament for him in the hereafter. As for the bird, it is a man who gives you an advice. Accept it. As for the hawk, it is a needy man who comes to you. Do not disappoint him! As for the stinking corpse, it is backbiting. Escape from [it."[۳۴۵

The Messenger of Allah (SAW) has been reported by Sa'eed ibn Jubair as saying: "On the day of judgment, a man is brought before the divine justice; he is given the Record of Deeds. When he does not see his good deeds, he shall say: 'My Lord! This is not the record of my deeds. I do not see my acts of obedience.' It shall be said to him: 'Your Lord neither errs, nor does He forget anything. Your deeds are gone by backbiting.' Then another man is brought; he is given his record of deeds. Many acts of obedience shall be seen. He shall say: 'O Lord, this is not the record of my deeds! It shall be said to him: 'So-and-so person had backbitten you. His good deeds were '.written for you

Sheikh Baha'ee has related: "One day, my name was mentioned in an assembly. A man, who claimed to be my friend, backbit me and attributed something indecent to me, not knowing that God has said: "Does one of you like to eat the flesh of his dead brother?" Finding that the news

had reached me, he wrote a long letter, regretting his act. I wrote to him: 'May God reward you for having sent a gift for me. Your gift will make my good deeds weighty on the Day of Judgment. The Messenger of Allah has said: 'On the Day of Judgment when a God's servant is brought for reckoning, his good deeds are put on one pan of the scales and his wrong deeds are put on the other pan of the scales. The pan of sins becomes heavier. At this time, a record is put on his good deeds. His good deeds become more than his sins. He shall say: 'My Lord! What I had of good deeds was in the pan of good deeds. What is this record then?' God will say: 'This is due to what they have said about you, but you were free from it.' This traditions makes me thank you. Even if you would do something worse than this, I would not retaliate, but forgive you. The remaining years of my life are too precious than to be spent on revenge. One should think how to make up for the past and missed things."[۳۴۶]

It is worth mentioning that every human being should analyze the root of sins to see the stimulation to abandon it.

Moralists have said that the factors behind backbiting are: anger, rancor, jealousy, suspicion, derision, satisfying one's revenge, and the like. Therefore, human beings should do their best to eradicate these factors and to purify themselves from them.

.It is in this way that they will strengthen their Taqwa

It is worth mentioning that both the one who backbites and the one who hears backbiting have a share of the sin, for they both deal a blow on society and they both .disgrace a Muslim

It is mentioned in traditions that "there is no meeting built on backbiting, except that many things from religion are destroyed in it. Therefore, purify your ears from listening to backbiting, because the speaker and the listener (of backbiting) are [participant in the sin"[۳۴۷

Evidently, there are certain exceptions about the forbidden act of backbiting mentioned by moralists in their books of jurisprudence. In his book Ghawa'id, Shahid :has said: 'Backbiting is permissible and even obligatory in seven cases as follows

When someone deserves backbiting like those who openly talk about their - ۱ debauchery and corruption

When an oppressed person complains of the oppressor -۲

In consultation when a suitor or trade partner counsels with others about someone -۳

When evaluation a narrator of Hadith -۴

When mentioning the people of heresies and misleading thoughts -۵

When bearing witness about debauchery and vices before the judge -۶

When two persons know about a third one's sin and they talk to each other about -۷ that sin

Perhaps, backbiting in the above-mentioned cases is permissible because it does not cause division among Muslims, rather it shall be a source of unity and honor of Islam and Muslims. What is forbidden in Islam and requires observance of Taqwa is .everything that causes division, dispersion and humiliation of Muslims and Islam

Tale–Bearing [۳۰]

One

of the other cases, which requires Taqwa and in the society, people have to avoid is tale-bearing and slandering that leads to the destruction of the relations between two .persons, two tribes, two communities, or two nations

It is a blameworthy vice that has been reproached in the Holy Quran: "And yield not to [any mean swearer, defamer, going about with slander."[۳۴۸

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) and ibn Sinan as saying: "Shall I inform you of the bad people?" They said: "Yes, O Messenger of Allah!" The Holy Prophet (a.s.) said: "Those who go about with slander, those who create [division among friends, and those who find fault with those who are faultless."[۳۴۹

The Messenger of Allah (SAW) has been reported by Imam Jawad (AS) as saying: "On my Night Journey, I saw a woman, who had the head of a pig and the body of an ass, being punished with a thousand kinds of torments." The Messenger of Allah (SAW) was asked: "What had she done?" The Holy Prophet said: "She was a talebearer, a [slanderer!"[۳۵۰

Imam Sadiq (AS) has been reported as having said: "Three groups of people shall not enter Paradise; one who sheds blood, one who drinks wine, and one who goes about [with slander."[۳۵۱

It has been related that there was famine among the Israelites. Prophet Moses (AS) searched for water. It was revealed to him: "I will not respond to the Children of Israel's prayer, for there is a talebearer among you and he persists in

it." Prophet Moses (AS) said: "O Lord! Who is that person so that I will drive him away?" God said: "O Moses! I forbid you from slandering and you want Me to be a slanderer?!" [They all repented and God sent them rain."[۳۵۲

It has been related that a man came to Imam Ali (AS) and criticized someone behind his back. Imam Ali (AS) said: "O man! I will ask about it! If what you say is the truth, you will be taken to task! If you tell a lie, I will punish you and if you want me to forgive "!you, I will forgive you!" The man said: "Forgive me O Ameerul Mo'minin

Imam Hassan (a.s.) has said: "Whoever speaks ill behind a person's back before you, [will surely speak ill behind your back."[۳۵۳

Truly, tale-bearing is a major sin, for it is worse than backbiting and telling lie. In tale-bearing, there is both lying and backbiting. It will cause bloodshed, enmity, disruption .in society, destruction of property and life, decline of society and nation

It has been related that some man sold a slave to another man saying: "This slave is .good, but he is a tale-bearer." The man said: "It is alright" and he purchased him

The slave worked for the man for some time. One day, the salve said to the wife of his master: "Your husband does not really love you. He wants to marry another woman. .Take this knife and when he goes to sleep at night, cut some hairs from under his chin

I will practice magic on it so that he will love you." He said to his master: "Your wife has taken a friend and she wants to kill you. Pretend you are asleep and you will find that I ".am truthful

The master pretended to be asleep and when the woman came to him with a knife in her hand, he jumped up and killed her. The woman's relatives came and killed the [man."[۳۵۴

It goes without saying that this vice will not only harm the others, but will harm the tale-bearer too. It is said: "One day, a lion became sick. Animals were informed and they came to visit him. The fox was not seen among the visitors. The wolf criticized the fox behind his back, saying: O king of animals! All animals have come to visit you except the fox. The lion said: Remind me when he comes! At this time, the fox showed up. The lion said angrily: Where have you been? Did you not know that I was sick? All the animals have visited me except you! The fox said: Sir, when I heard you were sick, I began thinking of a medicine to cure you, and I came to a conclusion! The lion said: What is it? The fox said: There is a gland in the rear leg of a wolf which is effective for your disease. The lion immediately jumped over the wolf, tore its rear leg and ate the gland. The fox crept away. Seeing the wolf laming on the

way, the fox said: O you who are putting on a red shoe! Be careful of what you say when you are in the presence of kings."[۳۵۵]

Accusation and Slander [۳۱]

One of the other factors which disrupts a society, leads to division and it has been strictly forbidden in Islam and that it requires Taqwa is calumny. It must be avoided if a utopia, in which all people live like sincere brothers, is intended. Calumny is worse than lying and backbiting. Slandering about a brother in faith is both a lie and backbiting. Evidently, a double sin is worse than a single one.

In this relation, the Holy Quran says: "And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin."[۳۵۶]

The Messenger of Allah (SAW) has been reported as saying: "Whoever accuses a believing man or a believing woman, God Almighty will put him on a hill of fire until the accused one is freed from the accusation."[۳۵۷]

Imam Sadiq (AS) has been reported as saying: "Whenever a believer accuses his brother in faith, his faith will be melted in his heart as salt is solved in water."[۳۵۸]

Therefore, it is incumbent on every Muslim to hold his tongue against unlawful things. He should be aware of the consequences of vices in this world and the hereafter. Muslims should take care to observe Taqwa, saying to themselves why they should slander their brothers in faith, why they should disgrace others? Surely, the harm of

all that shall return to themselves too. Will a body not suffer when an organ is crippled? Will a body not become disabled when an organ is amputated? What does a person who says false statements against others in order to damage their reputation think? Is a brother in faith, whom one accuses, not a support for him? What does he accuse his brother in faith for? Why does he like to misrepresent his brother in faith? It is good for such people to think of the punishment of their act, analyze, fight, and .find a cure for this disease

It is worth mentioning that accusation and calumny are of different kinds in the same way that backbiting and lying are of different types. Sometimes, calumny happens in the fields of economics, industry, science, morals, and honors of people. Calumny overall cripples a society and cuts off social cords. It is for the same reason that the Lord of the universe has forbidden it and has ordered us to observe Taqwa in relation .to it

Suspicion [۳۲]

One of the other vices, which creates division among Muslims and will cause .backbiting, slander and telling lies and will ruin human beings, is suspicion

Moralists have said: This vice shows a man's inner evil nature. When a person is wicked, he has the impression that others are wicked too. How can a person possibly guess that his friend's words and behaviors are hypocritical? How can he pass such a ?judgment when he cannot read other people's minds

Sometimes, we can get to

know the inner feeling of a person through indications, yet it is very difficult. How do ?we know that we are right? How do we know that we have not made a mistake

How do we know that we have not been tempted by Satan who is always in ambush to create division among Muslims, to create enmity and to mislead human beings? It is for the same reason that God says: "And follow not that of which you have not the knowledge; surely the hearing, and the sight and the heart, all of these, shall be [questioned about that."[۳۵۹

Therefore, no one has the right to be suspicious of others. Man should never allow his thoughts to go unrestrained. He should always observe Taqwa in relation to suspicion. In this relation, God has said: "O you who believe! Avoid most of suspicion, for surely [suspicion in some cases is a sin."[۳۶۰

Nevertheless, the Lord of the universe has not forbidden every suspicion, for in certain conditions, it is good and even recommended like having a good opinion of .God, of people, of religious rules and fatwas

The occultation of Imam Mahdi (AS) is an example. The only kind of suspicion, which .has been prohibited and it requires Taqwa, is one's suspicion of God and people

Imam Ali (AS) has been reported by Imam Baqir (AS) as saying: "Assume what your brother says as true. Never suspect him when there is a reason for good [intention."[۳۶۱

The Messenger of Allah (SAW) has been reported as saying: "God Almighty has forbidden shedding

[the blood of a Muslim, seizing his property and being suspicion of him."[۳۶۲

In Kashf al-Ghummah, Shaqeeq al-Balkhi has been reported as saying: "In the year forty-nine (A.H.), I went to perform the Hajj. When I reached Qadissiyyah, I noticed that many people were on the way to the Hajj. My look was cast on a good-looking thin young man with a dark face. He was wearing a woolen garment with a cloak on it, wearing sandals and withdrawing from people. He was sitting by himself. I said to myself: 'This young man must be a Sufi. Surely, he will be a burden on people. By God, I will go and reproach him.' When I approached him, he said: 'O Shaqeeq! Avoid most of suspicion, for surely suspicion in some cases is a sin.' He said this and walked away. I said to myself: 'This is not a normal thing! How was he aware of my feeling? How did he know my name? He is but a righteous servant of God! I should go and ask for .forgiveness.' Therefore, I went after him but could not find him

I did not do anything until we reached another station where I found him praying. He was anxious and tears were flowing from his eyes. I said to myself: 'This is the same person I am looking for.' I waited until he completed his prayer. I went to him to ask forgiveness when he said: 'O Shaqeeq! Recite this verse: "And most surely I am Forgiving to him who

[repents and believes and does good, and then continues to follow the right path."[۳۶۳

He said this and walked away. I said to myself: 'This young man must be a saint, for he read my mind twice.'

I saw him no more until we reached Zubalah. I saw the young man with a pail in his hand and standing near a well to draw some water when suddenly the pail fell into the well from his hand. The young man raised his head towards the sky, saying: 'You are my Lord! You make me satiate whenever I get thirsty, and you provide me with food whenever I feel hungry.' Then he said: 'My Lord, my Master! I have no pail other than this. Do not take it from me!' By God, I saw that the water of the well gushed up. The young man took the pail, filled it with water, performed ablution, offered a four-rak'a prayer, went towards a hill of pebble, took some pebbles, put some in the pail, shook it, and drank from it.

I went to him, greeted him, and he answered my greeting. I said: 'Bless me with what God has blessed you with!' He said: 'O Shaqeeq! The manifest and hidden blessing of God has always been with us. Therefore, have a good opinion of your Lord!'

He gave me the pail, and when I drank from it, it was so sweet that I had never drunk such a good-smelling and wholesome drink in all my life. I was satiated in a way

that I did not feel any need for food or water for days. I did not see him until we arrived in Mecca. At midnight, I saw him performing prayers near the Zamzam Well with weeping and in a humble state until it was dawn. He sat down on his prayer rug, glorified Allah, performed the Morning Prayer, rose up and circumambulated the .Ka'ba seven times, and then, he went out

Following him, I found that he had several servants. Contrary to his being alone on the way, people had gathered around him and respected him with great honor. I asked one of them: 'Who is this young man who is being respected so much?' I was said: 'This man is Musa ibn Ja'far (al-Kadhim) (AS).' I said to myself: 'All these wonders are [not strange from this honorable man!"[۳۶۴

From what we said, we infer that we should never be suspicious of a person from whom we may see something strange, especially when we know that Satan is always .at work to tempt human beings and to create doubt in them

Moralists have said: Satan is an evil doer. God has said: "If an evil doer comes to you [with a report, look carefully into it."[۳۶۵

But, why human beings are so easily affected when they are exposed to temptations? Islam has considered the words of four just persons necessary in our daily life, .whereas we sometimes listen and do according to the words of an unfaithful, evildoer

Suspicion in relation to what we hear requires more Taqwa, for

it has been proved that most of what we hear may not be true. In our time, there are many baseless rumors that are often heard, but when they are examined closely, they are found to be false. It is for this reason that it has been recommended not to .take seriously all what we hear

Imam Ali (AS) was asked: "How much is (the distance or difference) between the truth and the untruth?" He said: "(As the distance of) four fingers (joined together)." Then, he put his hand on his ear and two eyes, saying: what your two eyes see is the truth [and what your ears hear is untruth."[۳۶۶

In Nahj al-Balaghah, Imam Ali (AS) says: "Untruth is that when you say: I heard, and [the truth is that when you say: I saw it."[۳۶۷

Man should keep himself away from where he may be exposed to suspicion. He has to .observe Taqwa in this connection

Imam Sajjad (AS) has been reported as saying: "Safiyyah daughter of Hayy ibn Akhtab, who was one of the wives of the Holy Prophet, reports: 'When the Messenger of Allah (SAW) was undergoing seclusion in the Mosque, I went to visit him. After dinner, I set out towards home and the Messenger of Allah (SAW) accompanied me for a few steps while speaking to me. A man from the Ansar saw us together. The Messenger of Allah called him, saying: 'O man of the Ansar, this is my wife, Safiyyah!' '!The man said: 'I was not suspicious of you

The Holy Prophet

[SAW) said: 'Satan runs in our veins. I feared that he might tempt and ruin you.'"[۳۶۸)

Allahmah Naraqi says: "There are two guidelines in this story; first, to avoid suspicion and second, to keep away from being exposed to suspicion even if you are a prophet. :A verse of poetry recites

,The eye of satisfaction ignores every defect"

".But the eye of spite shows all vices

Of course, there is an exception to the message of this poetry; it is when oppression and cruelty rule over people. In that case, whatever man sees is cruelty and treason, and he cannot notice justice. Here, man may have a pessimistic look, unless he sees .the opposite

Imam Hadi (AS) has been reported as saying: "Whenever justice overcomes injustice, it is unlawful to be suspicious of others, unless you see the contrary. But, when injustice overcomes justice, no one has the right to have good opinion of others until [he sees something good from them."[۳۶۹

Telling Lies [۳۳]

Another factor that causes division in a society is the indecent habit of telling lies .which is prohibited by the Holy Quran, the Sunnah, consensus, and reason

Telling lies is a major sin which disgraces and discredits human beings. It is a source .of scandal, shame and misfortune

A liar is miserable, impious and faithless. In this connection, God says: "Only they forge the lie who do not believe in Allah's communication."[۳۷۰] He also says: "Woe to every [sinful liar."[۳۷۱

A liar has been described as cursed, a dweller of hell, oppressor, misled and ruined by .the Quranic verses

When telling lies

.is so horrible, it requires the observing of Taqwa

Imam Sajjad (AS) used to say to his son: “Keep away from little and big lies whether you are serious or kidding! Whoever tells lies in childhood, will do so in adulthood. Do you not know that the Messenger of Allah (SAW) has said: ‘A servant may keep on speaking truthfully until God records him as a very truthful one, and a servant may keep on telling lies until God records him as a very lying one.’”[٣٧٢]

It is inferred that one must not tell a lie even for fun, for he shall be considered as a .liar

In traditions, two kinds of lies are mentioned; the small lie and big lie. Perhaps, it is meant by a big lie that when one tells a lie about God, a prophet, or an infallible Imam. It is a major sin which makes fasting invalid. Such a lie is blameworthy and causes a society to dismember. This happened in the early days of Islam and its consequences have continued to exist until our time. Whatever losses Muslims suffer today arise .from the same liars who created deviation in people’s beliefs

If ordinary lies cause division, bloodletting, and destruction, telling lies about God and the Messenger of Allah have not only the consequences of ordinary lies, but they ruin .the beliefs and faith. An example is the fabrication of traditions by certain narrators

.Telling lies is worse than other sins and it is more harmful than the others are

Imam Baqir (AS) has been reported

as saying: “God Almighty has made locks for evils and has made the drinking of wine as the keys to these locks. Telling lies is worse than the drinking of wine is.”[۳۷۳]

Commenting on this tradition, the late Allamah Majlesi says: “Wine here means all the intoxicants and locks here mean all that which prevents us from committing evils. Drinking wine makes intellect and thinking perish. What is worse than the drinking of wine is to tell lies about God, and about His proofs (authorities) which is equal to disbelief.”

Imam Ali (AS) has been reported as saying: “No God’s servant will enjoy the taste of faith, unless he abandons lying, both seriously and jokingly.”[۳۷۴]

Imam Sadiq (AS) narrated that Jesus (AS) said: “Whoever tells many lies, shall lose his worth and dignity.”[۳۷۵]

The Messenger of Allah (SAW) said: “Whenever a believer tells a lie without having any excuse, seventy thousand angels will curse him. A bad smell comes out of his stomach which will reach the heaven. Those who carry the Throne (angels) will curse him. God will write for him the sin of seventy commitments of adultery...”[۳۷۶]

Some man came to the Messenger of Allah (SAW) saying: “Tell me about a virtue which entails the good of this world and the hereafter.” The Holy Prophet (SAW) said: “Do not tell a lie!” The man said: “I was in a state (of disobedience) that God was not pleased with me. I used to do all evil things, but I abandoned them all lest someone may ask me: did you

commit so-and-so evil act? I had either to commit sin and say "yes" and be disgraced, or I had to tell a lie which was against the instruction of the prophet. So, I abandoned all the kinds of sin."[۳۷۷]

Therefore abandoning lies means abandoning all sins. Evidently, by abandoning sins, human beings will gain a lot whereas one who tells lies will not only suffer losses in the hereafter, but will suffer in this world and be ruined.

In the annotation of Makhlat, on page ۱۷۴, it has been narrated: "Ahmed ibn Touloun was still a child when he came to his father, saying: 'There are some poor people at the door. Write something for them.' The father said: 'Fetch me a pen and ink.' When he went to bring a pen and ink, he saw one of the slave girls of his father having an indecent relation with one of the servants. Saying nothing, he brought the pen and ink for his father. The slave girl said to herself: 'Ahmad will certainly tell the whole story to his father.' So, she went to Touloun, saying: 'Ahmad has molested me.'

Touloun accepted what she had said without making any investigation. He wrote a letter as follows: 'As soon as you receive the letter, kill the one who carries the letter! He handed it over to Ahmad, saying to him: 'Give it to so-and-so servant!'

Ahmad, who was unaware of the content of the letter, took hold of the letter. On the way, he met the slave girl who asked:

What is the letter about?' Ahmad said: 'It is very important. The Amir has given it to' me.' The slave girl took the letter and gave it to the same person with whom she had had sexual relation. She meant to increase the Amir's anger. The servant took the letter by accident and gave it to the meant person, who, after reading the letter, .beheaded the servant immediately and brought his head to the Amir

The Amir called Ahmad and asked him to tell what he had seen. Ahmad told the story of the servant with the slave girl. The Amir ordered the slave girl to be killed. Ahmad found a good position with the Amir where he was appointed as the governor of Egypt [and Damascus."[۳۷۸

Telling lies affects speech as well as deeds and character. Sometimes, a human being does something that indicates his good nature, whereas his intention is not good. May .God save us from such people who are like hypocrites

Sometimes, a man may pretend to be God-fearing, one who remembers God a lot, who asks for forgiveness, who thanks God, who surrenders himself to God, who is a .man of knowledge and piety, whereas he is really not so

It is for the same reason that when some man, in the presence of Imam Ali (AS), said: "I seek forgiveness of Allah". Imam Ali (a.s.) said to him: You're your mother lose you! Do you know what the asking for Allah's forgiveness is? It is the degree of the exalted [ones (in Paradise)."[۳۷۹

,Sometimes

one may give a false testimony, may pretend not to know what he knows and has not to conceal, may break his promise, may take a false oath, and may deny the truth, though he has seen it with his own eyes. All these cases will disrupt the society. Social 'Taqwa' requires man to refrain from practicing such acts; otherwise, he has not .'observed 'Taqwa

It is worth mentioning that sometimes telling a lie is permissible and even necessary. The late Allamah Majlisi has written: "Some scholars have said: telling lies is not forbidden by itself, rather it is forbidden because it entails losses. Hence, if it entails no loss, or if it entails benefits for human beings, it is not only not unlawful, but recommended and sometimes obligatory. Examples on this are that when you make peace between two persons. When you play a trick on the enemy in Jihad ... and when you ward off a loss from yourself or another Muslim whether it is a life loss or something financial or related to the honor of some one. Moralists have considered all .these cases as exceptions

Man can also use equivocation if the situation requires that, in a way that you both .convince the other party and do not tell him a lie

To sum it up, every Muslim's duty is to refrain from telling lies about God or people. When, in prayer, one says: "You do we serve and You do we beseech for help" he .must truthfully say it

When he says: "I have

turned my face to the One who originated the heavens and the earth”, he must .truthfully say it and should do away with anything other than God

One of the other issues, which receive little attention while they are noteworthy, is the listening to backbiting, slander and lies as, unfortunately, a source of amusement. Imam Sadiq (AS) said: “If someone listens to a speaker, (as if) he worships him; if the speaker speaks of God, he (the listener) worships God, and if he speaks of Satan, he [worships Satan”.[۳۸۰

Imam Sadiq (AS) was asked about the meaning of this saying of God: “And as to the poets, those who go astray follow them.”[۳۸۱] The Imam (AS) said: “They are story-[tellers.”[۳۸۲

Imam Sadiq (AS) said: “Finding a storyteller in the mosque, Imam Ali (AS) sent him [out.”[۳۸۳

It is inferred that as telling lies is not praiseworthy, listening to false statements is not .(praiseworthy as well. In this respect, one must observe piety (Taqwa

The Difference of Opinions and Creeds [۳۴]

part ۱

One of the issues, which have to be avoided and in relation to which Taqwa has to be exercised, is divergence of opinions and sects. Since Adam was created, all differences, conflicts, wars, bloodletting and disputes have come about as a result of .diversity in opinion and sects

See what the idolatry has done! The idols were Lat, Ozza, Ba’al, Hobal, Zul Khalasah, Nawa’, Widd, Fals, Yaquth, Ya’quq, Nasr and the like! Dualism, the concept of the existence of many gods, six-fold gods, god of domestic and white animal, god of fire, god of metals, god of

earth, god of waters, god of plants, god of heavenly planets and stars and fire-worshipping!

Different philosophical schools like of skeptics, cynics, stoics, and sophists have emerged. Several creeds like Yoga, Lokayata, Sankhya and Nyaya have come into existence.

Chinese and Japanese faiths, Buddhism and other faiths prevailing in Asia, Europe and Africa have appeared.

Islam and its division into Shiism and Sunnism and their subdivisions into seventy-three sects are also there.

In his book al-Milal wen-Nihal, Shahrestani has mentioned fifty-three sects of Sunnism as follows:

Mo’tazilah -۱

Wasiliyyah -۲

Motheiliyyah -۳

Nidhamiyyah -۴

Khabtiyyah -۵

Boshriyyah -۶

Mo’ammariyyah -۷

Mardariyyah -۸

Thumamiyyah -۹

Hishamiyyah -۱۰

Jahidhiyyah -۱۱

۱۲- Khayyatiyyah

۱۳- Juba’iyyah

۱۴- Bahshamiyyah

۱۵- Jabriyyah

۱۶- Jahmiyyah

۱۷- Najjariyyah

۱۸- Dhirariyyah

۱۹- Sifatiyyah

۲۰- Ash’ariyyah

۲۱- Moshabbihah

۲۲- Karamiyyah

۲۳- Kharijites (Khawarij)

۲۴- Azariqah

۲۵- Najdat Aathiriyyah

۲۶- Bayhasiyyah

۲۷- Ajadah

۲۸- Saltiyyah

۲۹- Hamziyyah

۳۰- Khalafiyyah

۳۱- Rasheediyyah

Maymooniyyah -۳۲

Atrafiah -۳۳

Jazimiyyah -۳۴

Tha'alibah -۳۵

Rashediyyah -۳۶

Akhnasiyyah -۳۷

Shaybaniyyah -۳۸

Makrumiyyah -۳۹

Ma'loomiyyah -۴۰

Majhooliah -۴۱

Abadhiyyah -۴۲

Hafsiyyah -۴۳

Harithiyyah -۴۴

Yazeediyyah -۴۵

Safariyyah -۴۶

Morji'ah -۴۷

Yoonusiyyah -۴۸

Ubaydiyyah -۴۹

Ghassaniyyah -۵۰

Tharbaniyyah -۵۱

Tomeniyyah -۵۲

Salehia -۵۳

The sects of Shiism are as follows: Kayssaniyyah, Harithiyyah, Bayaniyyah, Razamiyyah, Zaydiyyah, Jaroodiyyah, Solaimaniyyah, Tabariah, Baqiriyyah, Ja'fariyyah, Fatahiyyah, Shamatiyyah, Mousawiyyah, Isma'eeliyyah, Batiniyyah, .Imamiyyah, Nawoosiyyah, Hashimiyyah, Mahdawiyyah and Alawiyyah

Beyond doubt, the straight path of God is a single path and other schools of thought .are misleading

There is a book entitled, Elzam al-Nawasb whose author was non-Muslim, and then, God had guided (to Islam). The late Allamah Hajj Aqa Bozorg Tehrani in his book al-Tharee'ah says: "The author of the book is unknown, though the book is attributed to Sayyed ibn Tawoos and others. It is a precious book. The author writes: 'I have studied many religions, but when I came to study Islam, I found it the most .comprehensive religion

I realized that the followers of Islam were either Shiite or Sunni. Studying about their leaders, I found out that the hagiology of Shiite leaders is found in both the Shiite and Sunni books, but I did not find anything about Sunni leaders except in the Sunni books. Furthermore, eulogies found in the Sunni books were few and fake. Besides this, their blameworthy qualities were abundant in the books of both Shiite and Sunnis. I ”’.realized that the Shiites were rightful

Then, he elaborates on Imam Ali (AS) and proves that he is the immediate successor of the Holy Prophet (SAW). He chooses the title "Elzam an-Nawasib" to prove the caliphate of Ali ibn Abi Talib. At the end of the book, he resorts to the tradition of "The ”.truth is with Ali wherever he is

All theologians, in their theological books, have proved the right of the caliphate of Ameerul Mo'minin Ali (AS) with strong proofs. The best of them is the book, Kefayat al-.Mowahhideen, by Noori Tabarsi

The author of this book has written a treatise entitled, "Debate between Father and Son". Some part of the book reads: "Even if there is no proof to show that Ali was the immediate successor to the Holy Prophet, such praiseworthy qualities of Imam Ali as knowledge, forbearance, courage, bravery, patience, steadfastness, piety, eloquence, generosity, devotion and statesmanship were sufficient to prove his vicegerency. Let alone the fact that God addressed the Holy Prophet when saying, "O Apostle! Deliver what has been revealed to you from your Lord, and

[if you do it not, then you have not delivered His message."[۳۸۴

God has also said: "This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion."[۳۸۵]

There are other verses in which the obedience to Ali (AS) is considered the same as the obedience to God and the Holy Prophet (SAW): "O you who believe! Obey Allah and obey the Apostle and those in authority from among you."[۳۸۶]

In another verse, God has appointed Ali as an authority after Himself and His Messenger: "Only Allah is your guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow."[۳۸۷] Here, the reference is to no one but Imam Ali (AS).

In the successively transmitted traditions of Shiite and Sunni Muslims, we read that the Holy Prophet (a.s.) has repeatedly announced the appointing of Imam Ali (AS) as his successor: "Surely my successor is Ali ibn Abi Talib and after him my grandson, Hassan and Hossain and following them, the nine Imams from the progeny of Imam Hossain (a.s.), who are the leaders of the believers." "The most knowledgeable among you in judgment is Ali." "You (Ali) are my vicegerent and heir." "I am leaving among you two weighty things; the Book of Allah and my progeny, my household." "You (Ali) are to me as was Aaron to Moses except that there is no prophet after me." "The example of my household is like the example of Noah's ark

and Bab Hittah (gate of forgiveness) in the Children of Israel." "I am the city of knowledge and Ali is its gate." "Surely, my vicegerents and successors and the proofs of Allah to people after me are twelve. The first of them is Ali and the last of them is my son, Mahdi." All these quotations can be found in the books, Yanabee' al-Mawaddah by Sheikh Suleiman al-Balkhi, Ethbaat al-Hudaat and other books written .by Shiite and Sunni scholars

part ۲

Therefore, if one wishes to have social piety, to seek unity and to enjoy purity, he must put aside his bias, open the eyes of his heart, listen with the ears of his heart, put aside Satanic temptations, fight against falsehood, seek assistance from God, not fear crowds of people, observe the truth and not see his own relatives and kin. He .must be attracted by the truth and not be by falsehood

I would like to draw the attention of dear readers to an interesting tradition mentioned by Tabarsi in his book, Dala'il al-Imamah, which conveys both the praiseworthy qualities of the Ahlul Bayt (AS) and the harms of the enmity against them. It is then that the harms of diversity of opinions and sects and the truth of Islam .become clear

Imarah ibn Zeid reports: "When Hisham ibn Abdul Melik ibn Marwan had gone to perform the Hajj, Imam Baqir and Imam Sadiq (AS) were there to perform the Hajj too. Imam Sadiq (AS) delivered a sermon as follows: "Praise be to Allah who appointed Mohammad

as prophet and honored us by his prophethood. Therefore, we are the chosen ones among the people and the selected among His servants. Therefore, happy is one who follows us and wretched is one who is our enemy. Some people say that they love us, but they love our enemies. One who follows and assists them is our enemy. Such a person has not listened to the words of our Lord nor has he acted to them."

Imam) Abu Abdullah Ja'far ibn Mohammad (as-Sadiq)(AS) said: "Mosaylamah ibn) Abdul Melik reported to his brother what he had heard. He did not show any reaction until he went to Sham and we went to Medina. Then, he sent a herald to the governor of Medina, asking him to send my father and me to Sham.

When we reached Sham, he did not give us permission to go to the court of Hisham (the Umayyad caliph). After three days, we were given permission to go to the court. We found him sitting on his royal throne and armed courtiers were standing in front of him. The noblemen of his tribe were shooting their arrows at the mark they had put opposite to them. At this time, Hisham said to my father: "Try shooting with the noblemen of your tribe." By saying these words, he intended to dishonor my father. He thought that my father was not able to shoot arrows and was in need of consolation.

My father said: "Well, I have grown old. You would better exempt from it." Hisham

said: “By God Who has honored us with His religion and His Messenger, I will not exempt you.”

Referring to one of the Sheikhs of the Umayyads , he said: “Give your bow to him!”

Taking the bow and one arrow from him, my father put the arrow in the bowstring, drew and hit the target. He did the same successively with nine arrows. Sign of anger could be seen on Hisham’s face. He could not but say: “O Abu Ja’far! You have done well. You are the best archer among the Arabs and non-Arabs! Why did you say you had grown old?”

Regretting for what he had asked, Hisham was about to order the killing of my father. He had lowered his head while my father and I were standing before him.

As our standing lasted long, I could see the sign of anger in my father’s face, for whenever he got angry, he would give an abrupt look at the sky. Seeing this state of my father, Hisham called: ‘O Mohammad! Come up!

My father went up and I followed him too. Hisham hugged my father, making him sit on his right side and then hugged me, making me sit on his left side. Turning to my father, Hisham said: ‘The tribe of Quraish should take pride over the Arabs and the non-Arabs for having you among them. But tell me who has taught you the art of archery and how long it took you to learn it?’

My father said: ‘As you know, archery is prevailing among the

people in Medina. I learnt it in my childhood and then gave it up. As Ameerul Mo’minin ’.has asked me, I took the bow and shot the arrows

Hisham said: ‘I have not seen such archer since I have known myself. I do not think ’?there is anyone on the earth with such a skill. Is Ja’far too as good as you are

My father said: ‘We are the heirs of the religion that God has described as the following: “This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.”[۳۸۸] The earth is never emptied of one of ’.us who are perfect when others are imperfect

Imam Baqir (AS) says: ‘Hearing this from my father, Hisham’s right eye transformed. He was red with anger. He lowered his head, kept silent for a moment and asked my ’?father: ‘Are our ancestors, the sons of Abd Manaf, and yours not the same

My father said: ‘It is so, but God Almighty, be highly praised, has made us exclusive ’.with His own knowledge and not others

Hisham said: ‘Has God Almighty not sent Mohammad from the tree of Abd Manaf to all people? How have you inherited what others have been deprived of? This is while the Messenger of Allah has been ordained for all people and that is the words of Allah: “And there is nothing concealed in the heaven and the earth but it is in a clear book.”[۳۸۹] How is it that you are the heir of

that knowledge when there is no prophet after Mohammad and you are not a prophet ’?either

My father said: ‘It is according to the words of Allah to the Messenger: “Do not move your tongue with it to make haste with it.”[٣٩٠] What the Messenger of Allah (SAW) revealed was for all people and what he did not reveal, was exclusively for us. It is for the same reason that he talked privately with his brother Ali and not with his other companions. On this basis, God sent down the Holy Quran: “… and that the retaining [ear might retain it.”[٣٩١

Addressing his companions, the Messenger of Allah (a.s.) said: ‘I asked God to make it be your ear, O Ali.’ It is for the same reason that in Kufa, Ali ibn Abi Talib said: ‘The Messenger of Allah taught me a thousand gates of knowledge, from each one of which a thousand other gates open. The Messenger of Allah (SAW) taught him the hidden things making it exclusive to him. In the same way that God made his knowledge exclusive to His most honorable one of His people, His Messenger too made Ali exclusive with the hidden secrets and taught him what no one of his tribe ’.knew. It was in this way that we inherited the hidden secrets

Hisham ibn Abdul Melik said: ‘Ali claimed to know the unseen whereas God had not made anyone aware of His invisible knowledge. How can he claim such a thing?’ My father said: ‘God, be highly praised, sent down

a book to His Messenger, in which He has explained everything that has been, is or will be until the Day of Judgment: "We have revealed the Book to you explaining clearly everything",[۳۹۲] and "and a guidance and an admonition to those who guard (against evil)",[۳۹۳] and "...and We have recorded everything in a clear register."[۳۹۴] and "We have not neglected anything in the Book."[۳۹۵] and "And there is nothing [concealed in the heaven and the earth but it is in a clear book."[۳۹۶

God revealed to His Messenger not to leave anything of the hidden secrets unsaid unless he would make Ali familiar with them, to order Ali alone to collect the Holy .Quran after him, and to enshroud and bury him

The Messenger of Allah told his companions that it was forbidden for them and his household except Ali to look at his private parts, for Ali was from him and he was from Ali. Whatever was (lawful) for him was (lawful) for Ali, and whatever was against Ali, would be against him. It was Ali who would fulfill his mission and would keep his .promises

Addressing his companions, the Messenger of Allah (SAW) said: 'Ali ibn Abi Talib is fighting for the exegesis of the Quran as I was fighting for its revelation. The perfect '.exegesis of the Quran is only with Ali and with no one else

part ۳

It was for the same reason that the Messenger of Allah (SAW) said to his companions: 'The most knowledgeable in judgment is Ali.' Umar ibn al-Khattab used

”’.to say: ‘If Ali was not there, Umar would perish

At this moment, Hisham thought for a while and after a long pause said: ‘Ask what you need.’ Imam Baqir (AS) said: ‘I left my family while they were in fear.’ Hisham said: ’!‘May Allah keep them safe from fear with your going back

My father hugged him, prayed for him and said goodbye to him. I too did what my father did. Then, we went out. Opposite to his court, there was an open field on one side of which people were sitting. My father asked: ‘Who are those people?’ The doorkeeper of Hisham said: ‘They are priests and monks and one who will come soon is a scholar who holds a gathering once a year for people to come and ask their ’.religious questions

My father wrapped his head with a piece of cloth and I did the same. He moved towards and sat near them. I sat behind my father. This news reached Hisham. He ordered his agents to attend the gathering and inform him of what my father would .do. A group of Muslims circle round my father

The Christian scholar, who had fastened a yellow silk ribbon around his head, came in. All the priests and monks rose up for him. They greeted him until he reached the chief seat of the gathering. He looked at all those who were present, and then asked: ‘Are you from us or from the mercified nation?’ My father said: ‘From this mercified nation.’ He asked: ‘Are you

from their scholars or from their unlearned ones?’ My father said: ‘I am not from their unlearned ones.’ Being shaken up and anxious, he said: ‘I am going to ask you a question.’ My father said: ‘Ask your question!’ He said: ‘How do you claim that the dwellers of Paradise eat and drink, but they do not urinate or defecate? What proof do you have for that from this world?’ My father said: ‘Our proof is invisible and cannot ’.be denied is foetus in the mother’s womb. A foetus eats, but does not defecate

The Christian scholar became more anxious and said: ‘Why did you not say you were one of their scholars?’ My father answered: ‘I said I was not from their unlearned .ones.’ In the meantime, Hisham’s agents were closely watching the scene

The Christian scholar said to my father: ‘I am going to ask you another question.’ My father said: ‘Ask your question!’ He said: ‘How do you claim that the fruits of Paradise are always fresh and whatever the inhabitants eat from them, they are not ’?diminished. What proof do you have for this claim

My father said: ‘The proof is our Quran which is always fresh. It is something ’.imperishable with all Muslims

The Christian scholar became very upset, saying: ‘You did not say you were one of their scholars.’ My father said: ‘And not from their unlearned ones.’ Then, the Christian scholar said: ‘I will now ask you a question (as if it was very important).’ My father said: ‘Ask your question!’ He

’.said: ‘Tell me about an hour which is neither the hour of night nor the hour of day

My father said: ‘It is an hour between the dawn and the sunrise during which a sick person calms down, one who has a pain goes to sleep and an unconscious one comes to consciousness. God has set it as a delight for the people of delight and people of deed in the hereafter, a clear proof and a veil for unbelievers and those who do not ’.worship

The Christian scholar gave a loud cry and said: ‘There is one more question. By God, I will ask you a question that you cannot answer.’ My father said: ‘Ask your question. I know that you will break your oath!’ He said: ‘Tell me about infants who were born on the same day and died on the same day. One of them lived as long as a hundred and ’.fifty years and the other one lived for fifty years

My father said: ‘They are Uzair and Uzairah. They were born on the same day. They reached the age of maturity. Being twenty-five, Uzair passed by a cemetery. He was riding on his ass. He asked himself: ‘How will God raise the dead when their bones are decayed?’ When Uzair, whom God had chosen and guided, said such words, God was angry with him, and He hence made him die for a hundred years. Then He raised him to life. When Uzair went back to his home, he did not even recognize his

own brother Uzairah. He sent for his son and grandson who had grown old while he himself was a young man of twenty-five. They asked: 'Are you a man of heaven or the earth?' Uzair said to his brother: 'I am Uzair! God was angry with me because of what I had said, though He had chosen and guided me. So, he made me die and then raised me to life to make me certain that He has power over everything. This is the food, drink and the ass with which I left you. They are as they were before so that you will believe in God with certainty.' Uzair lived for another twenty-five years with them and .God made him and his brother die on the same day

The scholar, and all the other Christians, rose up while addressing the people: 'You have brought here someone more knowledgeable than me so as to disgrace me! Muslims should know that they have a person who has a comprehensive knowledge about our religion and the knowledge that he has we do not have. By God, I will speak '!no more with you nor will I sit here

.All people left, but my father sat in his place. I was with him too

The news reached Hisham. We returned home. Hisham sent us a prize and ordered us not to stay there, but to go back to Medina. Since the news had spread among people, Hisham sent a book to the city of Madyan, reading: "The two magicians, sons of

Abu Torab, Mohammad ibn Ali and Ja’far ibn Mohammad, whom I summoned to Sham, have converted to Christianity, and hence they are apostates. Whoever greets ”.them, sells anything to them, or shakes hand with them is sentenced to death

When we arrived in the city of Madyan, people closed the doors before us, cursed us .and cursed Ali ibn Abi Talib. They did not sell food to us

My father spoke to them softly, saying: ‘Fear Allah, and do not err! We are not so as what you have been falsely told, nor as what you are saying about us. Treat us as you treat the Jews, the Christians and the Zoroastrians!’ They said to us: ‘You are worse than the Jews, the Christians and the Zoroastrians, for they pay poll tax (Jizyah), but ’.you do not pay it

My father said: ‘Open the doors and charge us with poll tax as you charge them.’ They said: ‘We will not open the doors until you starve to death on your horses, and your ’.horses will starve to death under your feet

My father advised them, but it was useless. He went up the mountain. Reaching the top, he put his fingers into his ears and loudly cried: “And to Madyan, their brother, Shu’aib…”[۳۹۷] until he reached this verse: “What remains with Allah is better for you if [you are believers.”[۳۹۸

’.Then, the Imam said: ‘By God! We are the remainder of Allah on His earth

,God sent a black wind which made the voice of my father be heard by women

men, and children who went up to the roofs to watch my father. An old man from ’!Madyan, who had come up to the roof, loudly said: ‘Fear Allah, O people of Madyan

They all felt fear. So, they opened the doors and received us. This news reached Hisham. The following day, we moved towards Medina. Hisham wrote to the governor of Madyan to kill the old man who had asked people to help us. He had also written a letter to the governor of Medina to have my father poisoned, but before he did it, [Hisham had died.”[۳۹۹

Truly, social piety requires every individual to refrain from creating division in society. A society would never be corrupt if Taqwa would be followed and people walk in the straight path. Even if there was a little difference among people, the divine rule of “make peace between brethren” could be a solution; “The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah [that mercy may be had on you.”[۴۰۰

Were it not for divergence of ideologies and sects, there would be no wars, conflicts, bloodlettings, poverty, sanctions, insecurity, high prices, hoarding, despotism, .opportunism, and individual and social deprivations

Choosing of Companions [۳۵]]

One of the other issues in which man has to observe Taqwa is the matter of choosing friends. If one is indifferent, he shall suffer losses in this world and the hereafter. One should make friend with those who are Godly, whose speech and whose deeds are accepted by Allah. In this

relation, God says: "And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case has gone [beyond all bounds."[۴۰۱

From this Quranic verse, it is inferred that we should associate with people who call God morning and evening, and who seek God's pleasure and not the people of .pleasures who are unmindful of God

Ibn Abbas relates: "The Messenger of Allah (SAW) was asked: 'Which friends are the best?' He said: 'One whose sight reminds you of God, whose saying adds to your [knowledge, and whose deeds remind you of the hereafter."[۴۰۲

The same tradition has been related on the authority of Prophet Jesus (AS) who has said: "Get close to God and away from people of sins. Befriend God by enmity with [them and seek God's pleasure at the cost of their anger."[۴۰۳

Imam Ali (AS) advises us in this way: "It is incumbent on you to be truthful to your friends! Make friends as many as you can, for they are your power at the time of ease and a shield in trials. Counsel those who fear Allah. Love your brethren as much as you [love Taqwa. Beware of bad women, and be careful even before the good ones."[۴۰۴

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "Every man

follows the faith of his friends. Therefore, each of you should take care whom he befriends."[۴۰۵]

A friend has great influence on his friends. Most of human sufferings and losses arise from friends. It is a friend who pushes one to addiction and causes him misfortune in this world and the hereafter. It is a friend who makes one a hypocrite, makes him enter battle against God, makes him corrupt and deviant. It is on this basis that the Messenger of Allah (a.s.) has said: "Every man follows the religion of his friend."

Therefore, we should be very careful in choosing our friends. Any negligence results in misfortune. One hour of friendship with a deviated friend might change our fate and cause a lot of regrets.

In traditions, it has been advised not to associate with fool, miser, timid, liar, astray, wrongdoer, adulterer, tyrant king, deceitful friend, wealthy oppressor, enemy, one who has no love for relatives, evildoers, women, people of heresies, and those who curse the friends of God. Addressing his son Imam Hassan (AS), Imam Ali (AS) says: "My son! Avoid making friend with a fool, for he intends to benefit you, but he will harm you. Avoid making friend with a miser, for he prevents you from getting what you need. Avoid making friend with a wrongdoer, for he betrays you out for a little. Avoid making friend with a liar, for he is like a mirage that makes far things appear close to you and makes close things appear far to you ."[۴۰۶]

Imam Ali

AS) has been reported as saying: "Keep away from those whom your hearts do not)
".like

Evidently, the Lord of the universe has naturally created all human beings pure and innocent. The conscience, which is the inner ruler of man, can say what is praiseworthy and what is blameworthy. Hence, a pure heart is not pleased with vices .and does not approve any indecency

Mostafa Lotfi, in his book Ghorfat al-Ahzan (chamber of sorrows), relates an admonitory story as follows: "I had a friend whom I loved very much. He was the only friend who never hurt me. I never hurt him either. I had to go on a long journey. Hence, I left Cairo and said farewell to my dear friend. We wrote to each other for a long time, but all of a sudden all the correspondence stopped. There was no news of him anymore. When I went back to Cairo, I went to his house, but I was said he had moved to a new place. I was very sad and did my best to find his address, but it was useless. One night when I was going home, I got lost and found myself in a faraway neighborhood of the city. I felt I was being drowned in a black sea between two high mountains when I heard the moaning of a man. I said to myself: 'How strange that this dark night has hidden the secrets of the miserable man in it.' I had vowed to help .any misfortunate man I found

The moaning came from a house. I knocked the door. A small girl in shabby dress opened the door. I asked her if there was a sick person at home. She said that her father needed help. I entered the house, feeling that I was going to the world of the dead from the world of living ones. I went near the sick person and sat beside him. He was nothing but skin and bones. He looked at me for a long time, moving his lips and finally said: 'Thanks God, I finally found my friend!' He was my old friend! I became very upset and my heart stood still. I asked him surprisingly: 'What is this condition?' With a gesture, he suggested I should raise him to a sitting position. I did so. He started to talk with a weak voice, telling his story: 'I was living with my mother for ten years. A wealthy man living in a splendid palace was our next-door neighbor. I was enchanted by his beautiful girl. I made friend with her with the promise of marrying her, but before marriage, she became pregnant. I was double–hearted as to whether I should marry or leave her. Finally, I made up my mind to leave her. I moved to a new house without any information. One day, I received a letter from the girl to whom I had lied about marriage. The letter greatly shook me.' My friend stretched his hand .and took out a letter from under the pillow

He gave the letter to me to read it. The letter started with these words: 'If I am writing to you, it is not because I love you, for your deceitful behavior is not important. When you left me, you did not think about the fate of me and the child I had with me. I cannot call you a human being with your merciless and inhumane behavior. You said you loved me, but you were lying. You seduce me and broke your promise! The result was that I escaped from home and took residence in a poor district of the city. My parents died frustrated in their hopes. I am in my deathbed in the last days of my life. You are a liar, deceitful, a criminal! I do not think that God will let you free and let you go unpunished! I am not writing this letter to express my love, for you are too mean to be loved. You have a trust with me and that is your innocent daughter. If you have a bit of fatherly love, come and take this miserable child!'

I had hardly finished the letter when I realized that he was bitterly weeping. He said: 'When I read this letter, I was about to die. I speedily went to her place which is this very house. I found her lying motionless on this bed with her daughter sitting next to her. Seeing the girl weeping, I became unconscious. When I came to consciousness, I had the feeling that

my inhumane crimes had turned into ferocious beasts which were about to attack me. Therefore, I decided to live and die like her in the same room which I called the ‘chamber of sorrows’. Now my death has come and an inner call says to me that God has forgiven me.’ When he said this, he stopped talking and fell down on the bed. The last thing he said was: ‘I entrust my daughter to you, my friend.’”[۴۰۷]

We can say that most of misfortunes, good or bad fate of human beings depend on friend and someone with whom we associate. Hence, we should observe Taqwa in relation to that.

Oppression (Injustice) [۳۶]

part۱

One of the other pests that disrupts society, destroys the Muslims’ unity, and causes division is oppression or injustice to people and even to animals. It is a vice hated by God. Oppression or injustice is the cause of many vices such as backbiting, abusing, theft, inchastitiy, misappropriation, and dishonoring.

God Almighty reproaches injustice in many Quranic verses and introduces the oppressor as a bad human being: “…surely the unjust will not be successful.”[۴۰۸]

In another verse, God says: “So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.”[۴۰۹]

God also says: “…will any be destroyed but the unjust people?”[۴۱۰]

On the same topic, God says: “… so away with the unjust people.”[۴۱۱]

In another verse, God Almighty says: “And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would

[be afraid for them. So let them mind their duty to Allah, and speak justly."[۴۱۲

Abu Abdullah (Imam Sadiq) (AS) has been reported as saying: "Whoever does injustice; God will make someone dominant on him, who will do injustice to him, to his [children and to his grandchildren."[۴۱۳

The narrator reports: "I asked the Imam: 'Why does God impose an oppressor on the following generation while a certain has done the injustice?' The Imam recited the above-mentioned verse and also this verse: "The unjust shall not have any [compassionate friend nor any intercessor who should be obeyed."[۴۱۴

The messenger of Allah (SAW) has been reported as saying: "Keep away from [injustice, for injustice near God is darkness on the Day of Judgment."[۴۱۵

The messenger of Allah (SAW) has been reported by Imam Ali (AS) as saying: "Allah the Almighty says: My wrath is great against one who does injustice to someone who [has no helper other than me."[۴۱۶

In a commentary on this verse "...Then be on your guard against the Fire of which men and stones are the fuel; it is prepared for the unbelievers"[۴۱۷], Imam Ali (AS) said: "O our followers, fear Allah! Be careful not to be the fuel of this fire if you are not [disbelievers. Be careful not to do any injustice to your brothers in faith."[۴۱۸

Imam Ali (AS) has also been reported as saying: "The worst provision for the Day of [Resurrection is to do injustice to the servants of Allah."[۴۱۹

!The Messenger of Allah (SAW) has been reported as saying: "O son of Adam

Do what is good and give up what is evil! Injustice is of three kinds; first, the injustice which is not forgiven, like associating anything with God. In this relation, God has said: "Surely Allah does not forgive that anything should be associated with Him."[۴۲۰] Second, the injustice which is forgiven is like the injustice that one does against himself. Third, it is the injustice which is not forgiven, like the injustice which one does to another one."[۴۲۱]

Imam Baqir (AS) has been reported by Abu Hamzah ath-Thumali as saying: "When the demise of Imam Sajjad (a.s.) approached, he drew me to his chest, saying: 'My son, I advise you with what my father advised me at his death and what his father had advised him. Then, he said: 'My son, keep away from injustice to one who has no help but Allah against you.'"[۴۲۲]

Imam Ali (AS) has been reported as saying: "By Allah, I would rather spend the night in wakefulness on the thorns of as-Sa'dan (a plant having sharp prickles) than to meet Allah and His Messenger on the Day of Judgment as an oppressor against any one or a usurper of anything out of the worldly wealth. And how can I oppress any one for the sake of a self that hurriedly goes towards its destruction and shall remain under the earth for a long time….By Allah, even if I am given all the seven districts (or continents) with all there is under their skies that I may disobey Allah in extorting a

crust of a barley grain from an ant, I would never do.”[۴۲۳]

Imam Ali (AS) writes the following letter to one of his officers: “Fear Allah and give back to those people their properties. If you do not do so and Allah grants me power over you, I will excuse myself before Allah about you and strike you with my sword with which I did not strike anyone except that he went to Hell. By Allah, even if Hassan and Hossain had done what you did, I would never be a bit lenient to them.”[۴۲۴]

In another letter to Uthman ibn Hunayf, Imam Ali (AS) writes: “O ibn Hunayf, I have come to know that a young man from Basra invited you to a feast and you leapt towards it. Foods of different colors were served for you and big bowels were brought to you. I never thought that you would accept the feast of a people who drive away the beggars and invite the rich. So think of what you bite from this bitten dish (think of the result)...

Remember that every follower has a leader whom he follows and is guided by the light of his knowledge. Realize that your Imam has contented himself with two shabby pieces of cloth out of (the comforts of the) world and two loaves of bread as his meal (all the day). Certainly, you cannot do so, but at least support me in piety, exertion, chastity and uprightness, because, by Allah, I have not treasured any gold out of your

world nor amassed any wealth nor collected any clothes other than the two shabby .sheets

Of course, all that we had in our possession under this sky was Fadak, but a group of people felt greedy for it and the other party withheld themselves from it. Allah is, after all, the best arbiter. What shall I do with Fadak or other than Fadak, while tomorrow this body is to go into the grave in whose darkness its traces shall vanish and (even) news of it will disappear. It is a pit that, even if its width is widened or the hands of the digger make it broad and open, the stones and clods of clay will narrow it and the falling earth will close its aperture. I try to keep myself in piety so that on the Day of [the Great Fear it will be peaceful and steady in slippery places."[۴۲۵

It is worth mentioning that the usurpation of Fadak was injustice done against Lady Fatima (AS), an act of oppression recorded in history. Fadak was gained after the conquest of Khaybar and it was given to the Messenger of Allah (SAW) who donated it to his daughter during his lifetime. A Sunni scholar says: "Shiite Muslims unanimously believe that Fadak was given to Fatima by the Messenger of Allah (SAW) before his [departure from this world."[۴۲۶

When the verse: "And give to the near of kin his due"[۴۲۷] was revealed, the Messenger of Allah (SAW) gave Fadak to Lady Fatima (AS). When Abu Bakr took it from

her, Lady Fatima in a message to him, said: "Fadak belongs to me.' Ameerul Mo'minin and Umm Ayman testified to that. Abu Bakr asserted: Fadak belongs to the Muslims, but it is in your hands. Lady Fatima (AS) went to the mosque and delivered an excellent speech proving that Fadak belonged to her, but no one listened to her. Fadak fell in the hands of others, but Umar ibn Abdul Aziz gave it back to the children .of Lady Fatima (AS). The caliphs repeatedly appropriated it and gave it back

part ٢

After telling the story of Fadak, Ali ibn Abi Talib says: "If I wished, I could have taken the way leading towards (worldly pleasure like) pure honey, fine wheat and silk clothes, but it cannot be that my passions lead me and greed takes me to choose good meals while in the Hijaz or in Yamamah there may be people who have no hope of getting a piece of bread or who do not have a full meal. Shall I lie with a satiated belly while around me there may be hungry bellies and thirsty livers? Or shall be as :the poet has said

It is enough for you as a disease

that you lie with your belly full

,while around you there are people

[who may be badly yearning (of hunger) for dried meat."[٤٢٨

!Such is the mentality and performance of Ali ibn Abi Talib as compared to others

The cursed Hajjaj lived a life of fifty-four, but he oppressed people as long as hundreds of years. He killed as

many as a hundred and twenty thousand people. Fifty thousand men and thirty thousand women out of whom sixteen thousand were singles, died in his prisons. Men and women were put into prison in the same place. His prisons were such that prisoners were not safe from sunlight in summers and from cold, rain and snow in .winter

It has been narrated that one day when Hajjaj was riding on his horse towards the Friday Prayer, he heard some moaning. He asked what that moaning was, and he was said: "They are prisoners moaning and complaining of their plight." Hajjaj rode towards the prisoners. People thought that he was going to do something for them, but they saw him saying: "Shut up! Do not say anything!" It is said that he never rode .on that horse again and died on the same Friday

In the history of Ibnul Jouzi, we read: "His prisons had walls but no ceilings. Whenever sunlight fell on the prisoners, they took shelter in the shade of the walls but his cruel jailers threw stones at them, forcing them to leave the shade. Their food was barley bread mixed with salt and ashes. Prisoners would become so suntanned that their parents could not recognize them. The prisoners said: 'We are your children', but they gave a loud cry and left this transient life."[۴۲۹]

One day, ash-Sha'bi warned al-Hajjaj of oppression, and enjoined him to justice. To make him understand that his domination over people was the result of people's own performance, he weighed a

gold Dinar, assayed it and said to Sha'bi: "Take it to the moneychanger and ask about ".its weight and fineness

Each moneychanger said a different weight and fineness for it. Sha'bi brought it back to Hajjaj and told him the whole story. Hajjaj said: "Take it to so-and-so market" after giving the address of some man. Sha'bi took the gold coin to that man. As soon as the man looked at it, he said: "It is perfect in weight and fineness. He was asked: Has Hajjaj ever done an injustice to you? He said: no, he has rather warded off others' .injustice from me

Being surprised, Sha'bi came back to Hajjaj and told him the story. Hajjaj said: "Since people do injustice to one another, God has made a man dominant over them to do injustice to them. If they were truthful with God and were pious, I would never gain ".control over them

Truly, people's injustice to one another has caused such tyrants as Hajjaj to become dominant on them. About Hajjaj ibn Yusuf ath-Thaqafi, Imam Ali (AS) has said: "Beware! By Allah, a lad from the Banu Thaqeef, who is haughty and proud, shall be empowered over you. He would eat away your vegetation and melt away your [fat..."[۴۳۰

When Hajjaj became dominant, he oppressed the good and the bad. He did not .refrain from oppressing even one like Sa'eed ibn Jobair

Therefore, Taqwa is needed to be observed to avoid oppression and injustice. There are many Qur'anic verses in this relation including one which is spoken by

Prophet Salih: “Therefore, guard against (the punishment of) Allah and obey me; And do not obey the bidding of the extravagant who make mischief in the land and do not [act aright.”[۴۳۱

God Almighty has said: “And do not incline to those who are unjust, lest the Fire touch [you.”[۴۳۲

In the traditions on prohibitions, the Messenger of Allah (SAW) has been reported as saying: “Anyone who helps an oppressor in doing an injustice will be a companion of ”.Haman in Hell

The Holy Prophet (SAW) has also said: “Whoever loves an oppressive enemy, befriends or helps him, when the angel of death comes, shall say to him: ‘you are given the good news of the curse of God on you and the fire of Hell which is the worst [abode.” [۴۳۳

Al-Kashshi, in his Rijal, has reported Safwan al-Jammal as saying: “I went to visit Imam Musa ibn Ja’far. The Imam (AS) said: ‘O Safwan! Everything about you is good except one thing.’ I said: ‘what is it, my master?!’ The Imam (AS) said: ‘giving your camels for rent to this man (Haroon, the Abbasid caliph).’ I said: ‘I have not given them for idle sport or amusement. They are for the Hajj. I do not even go with them; rather, I send my slaves with them.’ The Imam (AS) said: ‘Do they pay the rent?’ I said: ‘yes, they do.’ The Imam said: ‘Do you like them to be alive so as to pay your rent?’ I said: ‘yes.’ The Imam said: ‘Whoever likes their survival, will

’.be from them and whoever is with them will be in fire

I sold my camels. This news reached Haroon. He sent for me, saying: ‘O Safwan, I was informed that you have sold your camels?’ I said: ‘Yes, I have.’ He said: ‘what for?’ I said: ‘I have grown old and my slaves cannot manage them.’ He said: ‘Alas, alas! I know who has told you to do so. Musa ibn Ja’far has guided you.’ I said: ‘What am I to do with Musa ibn Ja’far?’ He said: ‘Put these words aside! By God, were it not for your [good friendship, I would have you killed.”[۴۳۴

Justice And Fairness [۳۷]

One of the issues that a Muslim has to observe is justice and fairness, whether reasonable justice, like the approval of benevolence and the disapproval of oppression, or it is legal, like retribution or discretionary punishments. If justice is done in a society and people observe it, then social piety will be realized fully. In this connection, the Lord of the universe has said: “…and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your [duty to) Allah; surely Allah is Aware of what you do.”[۴۳۵

The Lord of the universe has sent messengers for the people to keep to rights and to keep away from injustice. God has said: “Certainly We sent Our apostles with clear arguments and sent down with them the Books and the balance that people may [conduct themselves with equity.”[۴۳۶

Imam Baqir

and Imam Sadiq (AS) have been reported as saying: "God Almighty revealed to Adam: 'O Adam! I have summed up all the good words for you in four words.' Adam asked: 'O my Lord! What are they?' God said: 'One is for Myself, one is for you, one is between Me and you, and one is between you and people. As for the first one, you should obey Me and not associate anything with Me. As for the second one, I will reward you for your deeds more than you need. As for the third one, it is incumbent on you to pray and incumbent on Me to answer your prayer. As for the fourth one, it is social justice and fairness, that is, you should wish for yourself what you wish for others and do not wish for others what you do not wish for yourself.'"[۴۳۷]

God has spoken of full justice and the infallible Imams too have said the same.

Imam Sadiq (AS) has reported the Messenger of Allah (SAW) as saying: "The most just one among people is one who wishes for others what he wishes for himself, and does not wish for others what he does not wish for himself."[۴۳۸]

Imam Ali (AS) has been reported as having said to an old man from Sham: "O Sheikh! Wish for others what you wish for yourself and treat people as you wish to be treated."[۴۳۹]

An advice by Imam Ali (AS) at his deathbed was this: "I advise you to keep to justice both in contentment

.and in anger."[۴۴۰] In these two states, man is in need of justice

In a letter to Mohammad ibn Abi Bakr, Imam Ali (AS) wrote: "Wish for those under you what you wish for yourself and for your household, and do not wish for them what you do not wish for yourself and your household, for this is worthier for a leader than for [those under you."[۴۴۱

In a letter to Imam Hassan (AS), Imam Ali (AS) writes: "O my son, make yourself the measure (for dealings) between yourself and others. Thus, you should desire for others what you desire for yourself. Do not oppress, as you do not like to be oppressed. Do good to others as you like good to be done to you. Regard bad for yourself whatever you regard as bad for others. Accept that (treatment) from others which you like others to accept from you. Do not talk about what you do not know, even though what you know be very little. Do not say to others what you do not like to [be said to you."[۴۴۲

.Like piety, justice has been described in traditions as the best of deeds

Jarood ibn Abi Monthir reports: "I heard from Imam Sadiq (AS) his saying: "The best deeds are three; (you should) treat people justly in a way you do not desire for them what you do not desire for yourself, treat your brother equitably concerning property, and always remember God. By remembering God, I do not mean to say only: 'glory be to Allah, praise

be to Allah, and there is no god but Allah'. Rather, I mean to obey what God has ordered and to leave what he has forbidden."[۴۴۳]

From this tradition, it is inferred that the remembering of Allah is in two kinds: ۱- verbal, which includes the reciting of 'there is no god but Allah', recitation of the Holy Quran, supplications, Allah's Attributes, believing in one God, prophethood, Imamate, justice, the day of judgment, and mentioning the virtues and merits of the Imams. It has been narrated that "when we (the Imams) are remembered, Allah is remembered and when our enemies are remembered, Satan is remembered." ۲- The heart-felt remembrance of Allah is to ponder on God's blessings, the transience of this world, punishment and rewards in the hereafter as well as the enjoining of good and forbidding of evil, which mean the observance of piety.

The latter is better than the former, for in the former, there is the possibility of committing sin whereas in the latter, deviation and committing sins are impossible.

Imam Sadiq (AS) has been reported as saying: "Justice is sweeter than honey is."

In another narration, Imam Sadiq (AS) says: "Justice is more wholesome than the water given to a thirsty person. How extensive justice is even if a little of it is administered in an affair."[۴۴۴]

Imam Sadiq (AS) has also been reported as saying: "Fear Allah and do justice, for you blame those who do not do justice."[۴۴۵]

In Ershad al-Gholoob, it is quoted from Mudhaffari in his book of History his saying: "Mansoor, the Abbasid

Caliph, went to perform the Hajj in the year ۱۴۴ AH. He went to the Dar al-Nadwah. One night, he was performing circumambulation when he heard a man saying: 'O Allah! I am complaining to you from injustice and corruption in the earth and the gap created between truth and people of truth because of oppression.' Mansoor listened very carefully, and then called the man, asking him: 'What did you say?' The man said: 'If you grant me safety, I will tell you.' Mansoor said: 'you are granted safety.' The man said: 'I am complaining from you because God Almighty has entrusted the Muslims' affairs to you, but you have placed walls, veils, and guards between you and Muslims and have chosen oppressing viziers and companions for yourself, and hence, the Islamic cities are affected with corruption.' He further said: 'I made a journey to China whose king had become deaf. He kept on weeping. His Viziers asked him why he was weeping, and he said: 'I am weeping because I cannot hear the complaints of an oppressed one. Although I have lost my hearing, I still have my vision.'

The king had asked people who were oppressed to wear red garments to be distinguished from other people. Every day, he would ride an elephant and go among people to see who was oppressed, but he did not see anyone. He did not believe in God, but he was kind to his people; whereas you believe in God, you are the cousin of the Messenger of

’.Allah (SAW), but your kindness does not cover all Muslims

Then, he gave advice to Mansoor in a way that Mansoor began weeping, and then ’.said: ‘I wish I had not been created and had this position

Mansoor asked: ‘What is the solution?’ The man said: ‘You should invite the rightly guided scholars.’ Mansoor said: ‘But they are running away from us.’ The man said: ‘They are running away for a certain reason. Open the doors to people, reduce the number of your guards, advise them to respect people, do justice, take the right of the oppressed from the oppressors, and I will ensure you that those who have run ’.away will come back

’.Mansoor said: ‘O Allah, make me successful to follow what this man says

After the Azan and the Eqamah (the call to prayer), Mansoor sent for that man, but [there was no sign of him. He was said that the man was but al-Khidhr (AS).”[۴۴۶

Therefore, we should follow such models of justice and fairness as the prophet, the Imams and the friends of Allah followed. We should behave in society in a way that we .are known for justice

Abdul Wahid ibn Zayd has been reported by Ibn Shahr Ashoob as saying: “I was performing circumambulation in the House of God (the Kaaba) when I saw a girl who denied something and swore with the following words: ‘No, (I swear) by the one exalted with the guardianship, who ruled with justice, who was fair in judgment, whose proofs were clear, the husband of pleased Fatima, it

’.was not so-and-so

Being surprised, I asked the girl: ‘Do you know Ali whom you praise in this way?’ She said: ‘How do I not know him while my father was martyred in the battle of Siffeen supporting him?! When we became orphans, Ali used to come to our house, saying to my mother: ‘How are you, mother of orphans?’ My mother would say: ‘I am well.’ She introduced my sister and me to Ali. Smallpox had made me blind. Looking at me, he heaved a sigh and recited this poem: “I will not heave a sigh for my calamity, but for ”.orphans whose breadwinning father is dead

He rubbed my face with the palm of his hand, and thanks to this miraculous act, my vision was restored to a degree that I could see a scared-away camel far off in a dark [night.”[۴۴۷

Ali’s justice has been related not only by the Shiite and Sunni scholars, but also by Christian scholars who have written many book on the subject, and as an example is .the book entitled: The voice of Justice

Ali’s justice can be seen in relation to his killer, the cursed Ibn Moljam. In his will, ”!Imam Ali (a.s.) said: “If you want to revenge, strike him once. Do not maim him

Imam Mahdi (AS) will reappear for the same purpose that God will spread justice in the world through him. When the earth is filled with oppression and injustice, God will .fill it with justice and fairness through him

,Since there is no justice in the world

.we witness wars and bloodletting afflicting every country

Hypocrisy [۳۸]

One of the factors that make people drive away and dislike someone is hypocrisy which, due to religion and reason, is forbidden. It is reproached both by God and .people. Hypocrisy has been strictly prohibited by the Holy Quran and the Sunnah

Hypocrisy has been blamed in several verses in the Holy Quran: "So woe to the praying ones, who are unmindful of their prayers, who do good to be seen and withhold the necessaries of life."[۴۴۸]

In describing the hypocrites, God says: "...and when they stand up to prayer, they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little."[۴۴۹]

In relation to charity, God says: "O you who believe! Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day."[۴۵۰]

In relation to hypocrisy in Jihad, God says: "Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do."[۴۵۱]

As it can be inferred from these verses, hypocrisy is of different kinds. The late Naraghi has classified it into two categories; either in faith or in religious duties. Hypocrisy in religious duties is classified into three kinds; ۱- In the origin of worships .۲- In recommendable worships ۳- In the description of worships

Nevertheless, hypocrisy can be classified into other

:divisions as follows

Physical hypocrisy, like those who pretend not to pay attention to their own physical -١ appearance; to deceive people, they leave their hair disheveled, put a sign of prostration on their forehead, and undergo a diet to lose weight to show that they do .not care for the worldly affairs

Hypocrisy in the way they are dressed; they wear ragged and shabby clothes to -٢ .show their sanctity to people

Hypocrisy in speech; they give lectures on morality, recite verses from the Quran -٣ and remember Allah pretentiously to show that they are religious. They show their .anger on prohibited act and express regret for people's sins

Hypocrisy in action; performing long prostration and genuflection, putting their -۴ hands on their thighs in prayer and doing pretentious act in the Hajj, fasting, charity, Jihad, feeding the poor, and meeting with the Islamic scholars are some of the examples of this kind of hypocrisy. It is well to mention that if we see such behaviors in others, we should not always consider them as hypocrisy. A man with such .conducts might be a hypocrite

Hypocrisy invalidates religious duties and causes God's wrath. It is for the same .reason that it has been prohibited, and Taqwa has been recommended

Imam Sadiq (AS) has reported his father as saying: "The Messenger of Allah (SAW) was asked what salvation on the Day of Judgment would be, and he said: "If you look for salvation, do not act deceitfully, for God will act deceitfully too. Whoever plays tricks on God, God will play

”.tricks on him too and takes away his faith as long as his ‘self’ plays tricks on Him

The Holy Prophet (SAW) was asked: “How can one act deceitfully towards God?” The Holy Prophet (SAW) said: “When he acts to what God has ordered but his act is intended for others. Therefore, observe Taqwa and avoid hypocrisy, for it is like associating something with Allah. A hypocrite is called by four names on the Day of Judgment: “O disbeliever!” “O wrongdoer!” “O deceitful!” and “O loser!” It shall be said to him: ‘your acts are worthless!’ ‘Your reward has gone!’ ‘There is no share for you [today. Ask your reward from the one you have acted for!’”[۴۵۲

Abu Baseer narrated: “I heard Imam Sadiq (AS) say: ‘On the Day of Judgment, a God’s servant, who has performed prayer, shall be brought. He shall say: ‘O Lord! I offered prayers for Your commandment.’ It shall be said to him: ‘You offered prayers so that ’!people would say: ‘how good his prayer is!’ Throw him into fire

Another servant who has learnt how to recite the Quran shall be brought. He shall say: ‘O Lord! I learnt the Quran for Your sake.’ It shall be said to him: ‘You learnt it so that ’!people would say: ‘what a good voice he has!’ Throw him into the fire

A servant, who has fought in the front, shall be brought. He shall say: ‘O Lord! I fought :for Your sake.’ It shall be said to him: ‘You fought so that people might say

'how brave he is!' Throw him into fire!'

A God's servant, who has given charity, shall be brought. He shall say: 'O Lord! I spent my wealth for Your sake.' It shall be said to him: 'But you have spent it just to be said (about you): how generous he is!' Throw him into fire!'"[۴۵۳]

Imam Sadiq (AS) has been reported as saying: "Whoever does a good deed secretly, it is written secretly for him and whenever he speaks of it, it will be written openly. If he speaks of it again, it will be omitted and "hypocrisy" shall be written for him."[۴۵۴]

There are many traditions on hypocrisy, but the following is a story related by Sayyed Jaza'iri: "Some man, who was used to hypocrisy, said to himself: 'I would better go to the so-and-so mosque in the outskirt of the city and offer the prayer there, in order not to be seen. When he reached the mosque, he began offering prayer until it got dark. He was offering prayer when he heard the sound of the opening of the door. He became happy saying to himself: 'Thanks to God, I was seen here while offering prayer.' He prolonged his prayer until dawn. When it was morning and somehow clear, he saw a black dog that had found refuge in the mosque from rain! He said to himself: 'Alas! Even one night that I wished to pray for the sake of God, I actually prayed for the black dog."[۴۵۵]

It has been narrated that a worshipper had to

re-offer his prayers that he had offered for thirty years. He always attended the congregational prayer in the first row. One day when he failed to take part in the prayer on time, he became annoyed. He came to know that all his prayers had been .affected by hypocrisy

Self–Conceit [۳۹]

One of the factors, which must be avoided, is self-conceit. It dismembers the society and leads to the effacement of religious acts. Self-conceit means that one is pleased with himself and considers himself superior to others whether he has an .accomplishment or not. In other words, he is proud of himself

Some people have said that self-conceit means to magnify a feature while forgetting .its source

Sheikh Baha'iy has been reported as saying: "Beyond doubt when a someone does a praiseworthy act, like keeping vigil, it is a source of delight to him. If he considers it as a blessing from God and he fears God at the same time, such condition is not self-conceit. But if he considers it as from him himself and from God and sees it as great, it is as if he lays God under an obligation for having performed prayer or having fasted, .and in this case, it is considered as self-conceit

It is a feature blamed by the Holy Quran and traditions. God says: "…therefore, do not attribute purity to your yourselves; He knows him best who guards (against evil)."[۴۵۶]

Elsewhere He says: "What! Is he whose evil deed is made fair to him that he considers it good?"[۴۵۷]

On the same topics, God

says: “Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world’s life and they think that they do good work.”[۴۵۸]

Allamah Majlisi says that most ignorant people have this feature, for they do what is, due to reason and religion, forbidden, but they consider them as good features and take pride in them.

About this feature, God says: “They make it a favor unto you that they have become Muslims. Say: Deem not your becoming Muslims a favor unto me; but Allah does confer a favor on you, inasmuch as He has led you to the Faith, if ye are truthful.”[۴۵۹]

Ali ibn Sowayd narrated: “I asked Imam Ali (AS) about self-conceit that omits the good deeds, and the Imam (AS) said: ‘Self –conceit has certain stages. One stage is that when one does something wrong, but it seems fair to him and he has the impression that he has done a good deed. The next stage is that when one believes in God, but makes favor unto God whereas it is God Who makes favor unto him.”[۴۶۰]

Abdurrahman ibn al-Hajjaj narrated: “I said to Imam Sadiq (AS): ‘A man may do something and he is fearful and worried. Then he does something a little good, and he may feel a little self-conceit.’ The Imam (AS) said: ‘When he is fearful, he is in a better state than when he is self-conceited.”[۴۶۱]

Imam Ali (AS) said: “A sin, which makes you regretful, is better than a good deed, which

[makes you self-conceited."[۴۶۲

The Messenger of Allah (SAW) said: "One day, Prophet Moses (AS) was sitting in a place when Satan entered with a colorful shirt on. When he approached Prophet Moses, he took off the shirt, stood opposite to, and greeted him. Prophet Moses (AS) said: 'Who are you?' He said: 'I am Iblis.' Prophet Moses said: 'You are Iblis?! May God keep you away from us!' He said: 'I have come here to greet you, for you have a high position with God.' Prophet Moses said: 'What is this shirt?' Iblis said: 'I attract the hearts of the children of Adam with it.' Prophet Moses asked: 'What is the sin that, which if is committed by the children of Adam, makes you be dominant on them?' Iblis said: 'Whenever one is self-conceited, his deed seems great and his sin seems little to [him."[۴۶۳

God said to Prophet David (AS): "O David, Give good tidings to the sinners and warn the veracious!" Prophet David said: "How can I give good tidings to the sinners and warn the veracious?" God said: "O David! Tell the sinners that I accept repentance, and warn the veracious not to be self-conceited, for there is no servant, who is called [for reckoning and is not perished."[۴۶۴

The Messenger of Allah (SAW) said: "There are three things that cause destruction; [obeyed stinginess, followed desires, and self-conceit."[۴۶۵

It has been narrated: "One day, Prophet Jesus (AS) was making a journey and a short man was accompanying him. They went on their journey until they reached

the sea. Prophet Jesus (AS) said: 'In the name of Allah', and walked on the water. Following Jesus, the man too said 'in the name of Allah', and began walking on the water. Self-conceit afflicted the man. He said to himself: 'This is Jesus, the spirit of Allah walking on the water. I am walking on the water too. What is his superiority over me then?' As soon as he said this, he sank in the water. He was about to drown when Jesus (AS) saved him, saying: 'O short one! What did you say?' He said: 'So-and-so thought came to my mind.' Jesus (AS) said: 'You exceeded the limits, hence God [became angry with you."[۴۶۶

We must take the devotion and piety of the prophets and the infallible Imams as a model. When Imam Baqir (AS) sees Imam Sajjad with his devotion, Sahifah (supplications), prayer, recitation of the Quran, prolonged prostrations, weeping (out of the fear of Allah), he cannot help weeping. The father calls him, saying: 'Bring me some of the papers containing the supplications of Ameerul Mo'minin Ali ibn Abi Talib.' When they are brought, he looks at, puts them on the floor, and says: 'How can your father's worship be compared to Ali's worship!' In another tradition, it is narrated that '?'Who has the power to practise Ali's worship

In the Sabah (morning) Supplication, Imam Sajjad (AS) says: "O Lord! My heart is veiled to see You and my self is sick and defective! Passions have overcome me! My devotion is little! My

”.sins are abundant, and my tongue confesses my sins

Addressing God in his AbU Hamzah Supplication, Imam Sajjad (a.s.) says: “Your good comes down to us and our evils go up to You! But this does not prevent You from showering us with Your blessings and being Kind to us with Your inward and outward ”.blessings. Help me to weep over my self, for I have wasted my life with false desires

In the Sha’baniyyah Supplication, the Imams said: “O Lord! If my errors have made me abased before You, forgive me for the sake of my confidence in You. O Lord! If my sins have kept me away from Your grace, being certain about Your generosity has ”.awakened me

Jesus (AS) said: “What a many lantern which is extinguished by wind and what a many [devoted person who has become corrupt by self-conceit!”[۴۶۷

It has been narrated: “A pious man from among the Israelites said to God Almighty: ‘O Lord! how is my state with You? If it is good, I will add to my good deeds, and if it is bad, I can reproach myself before death.’ Some one came to him and said: ‘There is nothing good for you with God.’ He said: ‘O Lord! Where have all my good deeds gone?’ God said: ‘Whenever you did something good and you informed the people of it, nothing remained for you (from that good deed) except that which you yourself [were pleased with.”[۴۶۸

’?It is narrated: “A scholar went to a pious man, saying: ‘How is your prayer

The pious man said: ‘One like you asks about my prayer while I have worshipped God for so many years!’ Then, the scholar asked: ‘How is your weeping?’ The pious man said: ‘I weep in a way that my tears run on my cheeks.’ Realizing that self-conceit was about to lead him to perdition, the scholar said: ‘Surely your laughing when you fear Allah is better than your weeping when you offer your worship as a favor from you on God, for the prayer of one who lays God under an obligation shall never go up.”[۴۶۹]

Imam Baqir and Imam Sadiq (AS) have been reported as saying: “Once, two men entered a mosque. One of them was pious and the other was a wrongdoer. They came out of the mosque. The wrongdoer became a veracious man and the pious became a wrongdoer. This is because the pious man entered the mosque while being proud of his devotion, but the wrongdoer was ashamed and asked forgiveness for his sins.”[۴۷۰]

How can we dare then to be proud of our prayer and good deeds before God? Can we really lay God under an obligation? What a shame, what ignorance, what self-centeredness and what folly?!

Imam Sadiq (AS) has been reported by Abu ar-Rabee’ as saying: “Whoever is self-conceited is perished, and whoever is proud of his own opinion shall be perished.”

Then the Imam (AS) narrated that Jesus (AS) said: “I have cured many diseases with the permission of God. I have healed born-blind people and the lepers. I have raised

a dead to life by the permission of God, but I could not improve folly." Jesus (AS) was asked: "O Spirit of Allah, who is fool?" Jesus (AS) said: "One who is self-conceited, one who sees that all favors should be for him not from him towards others, and one who always considers the right for himself and not from towards others. This is a fool for "!whose disease there is no cure

Allamah Majlisi says: "The pests of self-conceit are too numerous to be counted. Hence, more Taqwa is needed to be observed to keep away from it. The word 'beware' or 'avoid' is used against self-conceit. Imam Ali (AS) in a letter to Malik al-Ashtar writes: 'Beware of self-admiration, trusting in what pleases you of yourself, and approving to be praised... because this is one of the most important opportunities [for Satan to obliterate the good deeds of the virtuous."[۴۷۱

Since self-conceit is a vice and the source of other vices, we will briefly discuss the .factors behind it and the way to cure it

Allahmah Naraghi says: "The factors behind self-conceit are: Knowledge, mysticism, devotion, piety, courage, generosity and other good features which attract others. When one sees all these qualities in himself and realizes that other people lack them, automatically he feels self-conceited. He considers himself as worthy and others as unworthy. Now, if such a person analyzes his self-conceit, it will become clear to him .that his deed is not much satisfactory

As for knowledge, a self-conceited person should know what the worth of

knowledge is. If knowledge is not accompanied with forbearance and action, then, a scholar becomes lower than an ignorant person. In this connection, the Holy Quran has likened the Jewish scholars to asses. In case of Bal'am Ba'oora', he has been likened to a dog when his knowledge drove him to self-conceit. A self-conceited person should foresee his state on the Day of Judgment. He should realize that if his knowledge is not accompanied with deed, he will be thrown into Fire and his stink shall harm all the dwellers of hell. He will be the most regretful one on that day.

Imam Sadiq (AS) has been reported as saying: "Seventy sins of an ignorant man will be forgiven against one sin of a learned man."[۴۷۲]

As for devotion and prayer, a self-conceited person should know what devotion is. Is devotion anything other than feeling humble, resisting one's passions, seeking nearness to God and feeling low and ashamed before the One God following the models of the worships of the prophets and the Imams? If it is so, what is self-conceit for then? Did Satan not worship God more than we do? Can we catch up with him in worshipping God?

In the words of Imam Ali (AS), Satan worshipped God for six thousand years. It is not known whether this number belongs to the years of this world or it belongs to the years of the hereafter, each day of which is equal to fifty thousand years. But what was the end?

As for piety, a self-conceited person

should know what the worth of such a virtue is. He should take into consideration the lineage, beauty, wealth, power, strength, wits and cleverness and see what their worth is. If he manages to gain the points, it will be good for him, and if he fails, he should know that having piety without its positive results is not only useless, but also .harmful

Piety And Speech [۴۰]

The words we hear in this world are either from God, which show pure truth as found in the Holy Quran and the holy traditions, or they are the words of God's servants, which are of two kinds; they are either from such infallible ones as the prophets and their successors, in which there is no deviation or falsehood, or they come from those who are not innocent, which might be mixed with falsehood and deviation. For this reason, one who is not innocent should keep his words away from mischief or .deviation and should observe Taqwa

We may classify what we say (our speech) as to lawful and unlawful issues, laudation, .pleasantry, ordinary speech…etc

As for the lawful and unlawful subjects, man should issue or report a religious decree which is based on reality. If a person issues a religious decree without being well-versed in that area, the angels of heavens and the earth will curse him. The messenger of Allah (SAW) has been reported by Imam Reza (AS) as saying: "Whoever gives Fatwa (religious decree) without having the knowledge, the angels of heavens [and the earth will curse him."[۴۷۳

The Holy Prophet

SAW) has also been reported as saying: “Be careful not to deny Allah.” He was asked:) “O Messenger of Allah! What does that mean?” The Holy Prophet (SAW) said: “When one of you says: ‘God has said it and God Almighty says: ‘you are lying, I have not said it’’, or when one of you says: ‘God has not said it, but God Almighty says: ‘you are lying, I have said it.’”[۴۷۴]

As for laudation and praising of people, Imam Ali (AS) has said: “The greatest folly is the exaggeration in praising and blaming people.”[۴۷۵]

As for pleasantry, it should be avoided as much as possible, for it destroys dignity, and causes worry, rancor and enmity.

As for ordinary speech, it is sometime mixed with falsehood, slander and backbiting.

All these words are addressed either to God, prophets, Imams and their successors, or to people. Hence, they are sometimes correct and at other times not. They are sometimes mixed with truth and at other times mixed with falsehood. Sometimes they are harmful and at other times, they are life-giving. They are sometimes misleading and at other times guiding. It is for the same reason that the Lord of the universe says: “O you who believe! Be not like those who spoke evil things of Musa, but Allah cleared him of what they had said, and he was worthy of regard with Allah. O you who believe! Be careful of (your duty to) Allah and speak the right word.”[۴۷۶]

The Holy Prophet (SAW) said: “Hold your tongue!”[۴۷۷] It means to observe

.Taqwa in one’s speaking

The Messenger of Allah (SAW) said: “What throws man into fire are two hollow things; the mouth and the private parts (lusts).”[۴۷۸]

It is related that a man came to the Holy Prophet (SAW), saying to him: “Give me an advice!” The Holy Prophet (SAW) said: “Hold your tongue!” The man asked again: “Give me an advice!” The Messenger of Allah (a.s.) said: “Hold your tongue!” For the third time, the man asked: “Give me an advice!” The Holy Prophet (SAW) said: “Hold your tongue! Woe to you! Will people be thrown into Fire on their faces except for what they have reaped by their tongues?”[۴۷۹]

It is also reported that a man came to the Holy Prophet (SAW), saying: “Give me an advice!” The Holy prophet (SAW) said: “Serve Allah as if you see Him and count yourself among the dead.” Then the Holy Prophet (SAW) said: “Shall I inform you about a thing which is more effective than these? Then he pointed to his tongue.”[۴۸۰]

He has also said: “Surely Allah is near the tongue of every speaker. Therefore, one has to observe Taqwa in what he says.”[۴۸۱]

The Messenger of Allah (SAW) has been reported as saying: “Whoever observes the burden of responsibility and the suffering of the tongue and is abstinent as to his abdomen and lusts, shall enter Paradise.”[۴۸۲]

Imam Ali (AS) has been reported as saying: “By Allah, I do not think that the fear of Allah benefits a man, unless he controls his tongue.”[۴۸۳]

Imam Ali (AS) has also said: “Man

[is hidden under his tongue."[۴۸۴

Therefore, weigh your sayings and then present them to your wits! If what you want to say is for God and His way, say them, for what is there between the Creator and the creature of secrets, sciences and treasures comes through speaking and revelation, and if it is not so, then silence is better, because speaking is like wine which .intoxicates that one

Try then to say what causes guidance and not sedition and mischief. Try to say what promotes Islam and Muslims. Do not say anything that may create division and discord among Muslims and lead to bloodletting. Do not say anything that may dishonor people. In this relation, the Messenger of Allah (SAW) has been reported as saying: "God will punish the tongue with a punishment that no other part of body shall be punished with. The tongue shall say: 'O Lord! Will you punish me with a punishment that no other part of the body shall be punished with?' It shall be said to the tongue: 'From you came out a word that reached the east and the west of the earth and caused blood to be shed unlawfully, assets were looted unlawfully, and women were violated unlawfully. By My glory! I will punish you with a punishment that I have not [punished any other part of the body with its like."[۴۸۵

Imam Sajjad (AS) has been reported as saying: "The human tongue gains control over other parts of the body every day. So it will ask: 'How did

you spend the night?' The other parts of the body shall say: 'we are well if you leave us alone to ourselves. The parts of the body seek refuge with God, saying to the tongue: 'we are rewarded and punished because of you.'"[486]

If you think carefully about this flesh (tongue), you will realize that its size is little, but it is the source of offences, mischief, and corruption.

All the lies told in global conferences, media, negative propaganda, false claims about God, prophets, Imams, religious authorities, and other vices like slandering, backbiting, reproaches, derisions, baseless debates, false evidences, and sarcastic statements come from the very tongue!

To sum it up, belief and disbelief, guidance and deviation, knowledge and ignorance, truth and falsehood arise from the tongue. It is for the same reason that the tongue is said to have a great role in illusions, rational science, imaginations, observations, tangibles, tastes as well as things heard and seen. Hence, God Almighty has ordered the Holy Prophet and the Imams to observe Taqwa in relation to tongue. Such companions of the Holy Prophet (SAW) as Abu -Tharr have recommended us to control our tongues, saying: "O seeker of knowledge! This tongue is a key to good and evil. Therefore, put a seal on your tongue in the same way that you put a seal on gold, silver, coins and your manuscripts."[487]

There are many narrations on the merits of silence. The Messenger of Allah (SAW) has been reported by Imam Sadiq as saying: "Silence is an abundant treasure. It is

[an ornament for the patient and a cover for the ignorant."[488]

Imam Reza (AS) has been reported as saying: "Some of the signs of jurisprudence are endurance, knowledge and silence. Surely, silence is one of the doors to wisdom. Verily, silence wins love. It is certainly a proof of every good."[489]

Imam Baqir (AS) has been reported by Abu Hamzah as saying: "Surely, our followers are those who are silent."[490] It means that today they are silent about what they do not know, about idle talk, and about what is harmful for their religion, their leaders, their lives and their brethren. Perhaps the Imam (AS) refers to dissimulation.

It has been related that some of the companions of the Holy Prophet (SAW) put pebbles in their mouths. They brought them out whenever they felt what they were saying was for the sake of God, in the way of God and for nearness to God. They would also put a piece of paper before them to write about their daily deeds. At night, they would review it, saying to themselves: 'Ah! Those who were silent were delivered and we have remained behind!' [491]

Piety and Breaking of Promise [41]

One of the issues in which man should observe Taqwa is promise, agreement, and covenant.

God says: "Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe. Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment)."[492]

What Is Promise? [42]

The word, 'Ahd' means to promise to do something. One of the main examples of it is the 'Ahd' with God Almighty, the Messenger of Allah, or God's 'Ahd' with His servants. Both cases have been mentioned in the Holy Quran. Addressing the Children of Israel, God says: "O children of Israel! Call to mind My favor which I bestowed on you and be faithful to (your) Covenant with Me, I will fulfill (My) Covenant with you; and of Me alone, should you be afraid. And believe in what I have revealed, verifying that which

is with you, and be not the first to deny it, neither take a mean price in exchange for [My communications; and Me, Me alone should you fear."[۴۹۳

One of the other examples of 'Ahd' is prophethood and Imamate. When Prophet Ibrahim (AS) observed the position of Imamate in himself (he was ready to sacrifice his son for the sake of God) as Imam Sadiq (AS) has reported: "God Almighty chose Ibrahim as His servant before choosing him as a prophet. God chose Ibrahim as a prophet before making him a Messenger, and He made him a Messenger before making him His friend (Khaleel). God made Ibrahim

His friend before making him as an Imam, for Ibrahim (AS) had prepared all the devices of Imamate. God said: "And when his Lord tried Ibrahim with certain words, [he fulfilled them. He said: Surely, I will make you an Imam for mankind."[۴۹۴

As Imamate was something great to Ibrahim, he asked God: And my issues? God said: My 'Ahd: covenant' does not include the unjust. An insane man cannot be the leader of the pious. The Imam has also been reported as saying: One who has worshipped an [idol cannot be an Imam."[۴۹۵

Prophet Ibrahim (AS) wished Imamate for some of his children. God said: "My [covenant does not include the unjust."[۴۹۶

This is the greatest proof of showing that prophets and their successors must be infallible. Hence, a tyrant or wrongdoer cannot be a leader to people, for he cannot keep the covenant, which he undertakes, in all states and conditions. An Imam is one who has self-restraint in all conditions. Imam Ali (AS) has been reported as saying: "I have not seen a thing without having seen Allah with, before, and after it." It was this .state that produced a perfect immunity for him

The meaning of the above-mentioned verse as interpreted by Zamakhshari, quoted by at-Turayhi, is the following: "Imamate will not include anyone from your progeny who is unjust. An Imam will be one who is just and free from injustice. Hence, it is not obligatory to obey a wrongdoer, whose judgment and witness are not permissible. The news he gives is not to

.be approved, cannot lead the prayer, and is not qualified to be an Imam

The word ‘Ahd’ meaning agreement, promise and covenant, has been used in forty-six occasions in the Holy Quran, showing its importance. Being truthful to promise is a sign of devotion to God. Describing the state of Prophet Ishmael, God says: “And mention Isma’eel in the Book; Surely, he was truthful in (his) promise, and he was an apostle, a prophet.”[۴۹۷]

Imam Sadiq (AS) said: “Isma’eel had promised to meet a man in a certain place. He was waiting for the man to come. People took notice and informed the man from Ta’if (in Arabia) about the matter. The man came and apologized to Ismail who then said: ‘By God, If you did not come today, I would keep on waiting here until the Day of Judgment to meet you there.’ It is for the same reason that God has mentioned him as Truthful in Promise.”[۴۹۸]

About Isma’eel, God, after describing him as ‘loyal to promise’, says: “He enjoined his household to prayer and zakat and was trustworthy with his Lord.”

From what we have discussed, it is inferred that being loyal to promise and observing Taqwa not to break a promise or breach an agreement is a virtue which is praised and loved by God. In the meantime, the importance of prayer and zakat becomes clear.

In describing the features of believers, God has said: “Successful indeed are the believers…And those who are keepers of their trusts and their covenant.”[۴۹۹]

In introducing those possessed of understanding, God

[says: “Those who fulfill the promise of Allah and do not break the covenant.”[۵۰۰

Describing righteousness, God says: “It is not righteousness that you turn your face towards the East and the West, but righteousness is this that one should believe in Allah and the Last Day, and the angels and the Book and the prophets….and [performers of their promise when they make a promise…”[۵۰۱

Taqwa in relation to ‘Ahd should be observed and it does not make a difference whether the covenant is with God, His Messenger, the Imams of guidance or it is an agreement or promise to people. One should note that breaking a covenant or promise might sometimes lead to disbelief or weak faith. At any rate, it is a .blameworthy act which entails losses. It has also been prohibited in traditions

The Holy Prophet (SAW) has been reported as saying: “The closest of you to me on the Day of Judgment is the most truthful ones in speaking, giving the trusts (back to their owners), the keepers of promise, and the most close to people in good [temperament.”[۵۰۲

The Holy Prophet (SAW) has been reported as saying: “Whoever has the following features is a hypocrite though he may observe fasting, offer prayer and claims to be a Muslim; one who breaches the trust when he is trusted, one who tells lie when he speaks, one who makes a promise and then breaks it. In His book, God says: “Surely Allah does not love the treacherous!” And He says: “The curse of Allah be on

liars!" And: "And mention Isma'eel in the Book; surely he was truthful in (his) [promise."[۵۰۳

Jurisprudents, in their books on the rulings of transactions and business, have invoked the phrase "believers abide by their covenants", showing that they should not make a .contract null and void without reason, for it is binding for the two parties

Imam Baqir (AS) has been reported by Abu Hamzah ath-Thumali as saying: "There are four features that make perfect the faith of whoever have them, remove his sins, and make him meet his Lord while being pleased with him though his sins are from top to toe. Those features are the following: to fulfill what one has made incumbent on himself for the sake of God, to be truthful to people with his tongue, to be ashamed of what is blameworthy to God and people, and to have a good temperament with [people."[۵۰۴

The fulfillment of a promise will lead to the perfection of human beings. It is also a feature of the prophets. In relation to Prophet Abraham, God says: "And (of) Ibrahim who fulfilled the commandment."[۵۰۵] God describes the believers as ones who fulfill their promises. It is a good feature which leaves its impact on the unjust too. In this relation, it has been narrated that one day, an-No'man ibn al-Munthir, An Arab king, had gone for hunting. The king became tired after some activity and his glance fell on an old tent set up in the middle of the desert. Moving toward it, he asked: "Whose tent is

it?” Handhalah, a man from the tribe of Tay, said: “It belongs to me.” The king said: ”!“Can I rest here tonight?” Handhalah said: “You are welcome

An-No’man descended from his horse. Handhalah took the horse, tied it to a tree and put some grass before it. Handhalah’s wife baked bread and he himself milked a sheep and took the milk to his guest. Then, he slaughtered a lamb for dinner. He served whatever he had in power for the guest. When it was morning, an-No’man introduced himself and asked Handhalah to come to him one day so that he would .make up for his hospitality

After some time, there came a famine which made Handhalah helpless. His wife said: “O Handhalah! Do you remember what the king said to you on that day? You would better go to him today. He might help you.” So Handhalah decided to go to the king, .but when he reached the court, the king was not in a good condition

An-No’man had two guards who had died on the same day. He had called it a sinister day (Youm al-Bu’s) and had set up an edifice by the name of ‘Ghariyyaynn’. He went there with his entourage. They would punish and kill the first person they saw in the .way

Accidentally, the first person an-No’man saw was Handhalah. Being upset, An-No’man said: “Why did you come on such a day?” Handhalah said: “I did not know anything about it!” An-No’man swore by Ozza, an idol, saying: “O Handhalah! If I see even

my own son on such a day, I will order him to be killed. Now talk about your demand, for you will be killed soon." Handhalah said: "If there is no option, let me go to my family, inform them, arrange their affairs, and then come back." An-No'man said: "Do you have a bail?" Handhalah said: "No." Finally, someone was found as a guarantor for him. An-No'man gave Handhalah five hundred camels and a deadline of one year to come back. On the Bu's Day, the king went to the same place as usual. It was almost Sunset and an-No'man had not shown up. They brought the bailsman to be killed. The Sun was about to set. They ordered the executioner to come. He drew his sword and put it on the neck of the bailsman. Suddenly, they saw a camel-rider approaching. It was Handhalah! An-No'man restrained his anger, saying: "O ill-fated! Why have you come here? You had escaped death and now you are coming towards it!"

Handhalah said: "The ruling of fulfilling one's promise in my religion compelled me to come here." An-No'man asked about his faith, and Handhalah said: "My faith is Islam." An-No'man thought for some time. He abandoned idol worshipping, embraced Islam and ordered the Ghariyyayn to be ruined.

Piety against Sins [۴۳]

Although the word Taqwa, which has already been used in relation to many topics, included Taqwa in relation to sins too, it takes a special meaning in relation to every particular issue. Therefore, we can say that Taqwa against sins is another

.kind of Taqwa

The word “sins” has different connotations. The word “Khatee’ah”, “Thanb”, “Sayyi’ah”, “Ithm”, and “Issyan” are almost synonymous to the word “sin”. They all mean deviation from the right path and opposition to a command. Therefore, we can say that what is against human and natural law is considered as sin. Suicide, jumping down from a high place, going to a polluted atmosphere, holding oneself against the .gravity of the earth, and going to an unsafe place are some examples

Evidently, there is a great difference between the sins against the natural law and the sins against the divine law. In the natural law, what is against the regulations is considered as a sin when it entails harm for human beings. Otherwise, it is not considered as a sin. One, who jumps down from a rooftop and is sure that he will .suffer no harm, commits no sin

In Islam, what is contrary to the rules, whether or not there is harm, is considered as a sin, like keeping blasphemous books, drinking wine, and having instruments of .debauchery at home

In Islam, intention is very important. A tradition says: “The people of Fire abide in Fire, for their intention in this world was that if they continue to live, they would disobey [God forever.”[۵۰۶

The harm of) the violation of the natural law occurs only in this world, whereas (the) harm of) the violation of the divine law occurs both in this world and the hereafter: “This shall be as a disgrace for them in this world, and

[in the hereafter they shall have a grievous chastisement."[٥٠٧

As for the word 'Khata', it means deviation from the right path and it can be classified :into three categories as follows

Great sin is when man intends, from the beginning, to do something not good, like -١ murder. In this relation, God says: "And do not kill your children for fear of poverty; [We give them sustenance and yourselves (too); surely to kill them is a great sin."[٥٠٨

A well-known mistake is when a human being has a good intention, but he does not -٢ go in the right way. In relation to this, God says: "and whoever kills a believer by mistake, he should free a believing slave, and blood money should be paid to his people."[٥٠٩] In a famous tradition, we read: "Unintended Error and oblivion are ".forgiven for my Ummah

Opposite to that is that when one has an evil intention, but the result comes - ٣ opposite to the evil intention. Here, both the intention and the deed are [blameworthy."[٥١٠

The meaning of "a blameworthy mistake" both in the Holy Quran and traditions is the .first category when both intention and doing are evil

As for the word "Thanb" (fault), it, literally, means the tail of an animal. Hence, it means the doing that brings an evil end. Thus, the meaning of the verse: "and who forgives the faults but Allah?"[٥١١] is "who forgives the consequences and "?punishments save God

As for the word "Sayyi'ah", it means evil deed against good deed. The root of this word "'is "Soo

that is an act which makes man sorrowful, whether it is worldly or related to the .hereafter, whether it is physical or spiritual

Good deed and evil deed can be measured on the basis of reason and religion. In this relation, God says: "Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it."[۵۱۲]

Good deed and evil deed can also be measured on the basis of human nature. In this connection, God has said: "But when good befell them they said: this is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him."[۵۱۳] Here, what is meant is not sin, for they have nothing to do with sin, but .something which is heavy for human nature

As for the word "ithm", one of its meanings is slowness. Hence, it may refer to those acts which deter man from rewards and good deeds. Drinking wine and gambling are among these sins. Thus, the meaning of this verse: "In both of them there is a great sin"[۵۱۴] is that intoxicants and gambling make man sluggish to do good deeds.

.As for the word "issyian", it means disobedience

From what we have discussed so far, it is inferred that sin and its synonyms, used in the Holy Quran and the Sunnah and especially in supplications are deeds with which the Lord of the universe and the Prophet are not pleased whether it is deviation from the

right path, an evil act, an evil consequence, sluggishness in doing good or disobedience. As God is Compassionate and Benevolent to His servants and does not like them to be exposed to those sins, He has considered Taqwa against sins as something obligatory and has enjoined it repeatedly. The Verse ۲۱۹ in the Quranic chapter (al-Baqarah :the Cow (۲)), is an example. Allah has said: "And when it is said to them: guard against what is before you and what is behind you, that mercy may be had on you."[۵۱۵]

Elsewhere God has said: "Surely those who guard (against evil), when a visitation from Satan afflicts them, they become mindful, then lo! They see."[۵۱۶]

Being asked about the meaning of the verse, Imam Sadiq (AS) said: "It is a sin that one intends to commit, but he will give it up when he remembers God."[۵۱۷]

There is a verse in the Holy Quran about a hypocrite called al-Akhnas ath-Thaqafi. He was a good-looking and eloquent man. One day, he came to the Messenger of Allah (SAW) to announce his allegiance, but God informed the Holy Prophet (SAW) of his hypocrisy: "And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not

love mischief-making. And when it is said to him: guard against (the punishment of) Allah; pride carries him off to sin; therefore, hell is sufficient for him, and certainly it is [an evil resting place."[٥١٨

In relation to the Hajj, God has said: "...and help one another in goodness and piety, and do not help one another in sin and aggression; surely Allah is severe in requiting [(evil)."[٥١٩

As for usury, God says: "And guard yourselves against the fire which has been prepared for the unbelievers."[٥٢٠] God has mentioned the word "Taqwa" wherever He has enjoined or forbidden something. As in the Quran, Taqwa has been .recommended in traditions when something has been enjoined or prohibited

Imam Ali (AS) has been reported as saying: "Be aware that sins are like untamed horses on which sinners ride; their reins have been let loose and they take the riders ".into fire

He has also said: "Be aware that Taqwa is like tamed horses on which the people of [piety ride; they take the riders to paradise."[٥٢١

Haytham ibn Waqid has reported: "I heard Imam Sadiq (AS) say: 'One whom God Almighty takes out of the humiliation of sin to the honor of piety; makes him rich without having wealth, honorable without having relatives, comforts him without [having a friend..."[٥٢٢

Imam Abu Ja'far al-Baqir (a.s.) (SAW) has been reported as saying: "By Allah, our Shia [(followers) are but those who have Taqwa."[٥٢٣

Imam Ali (AS) has been reported as saying: "Taqwa is what keeps you away from [what makes you commit sin."[٥٢٤

Truly, sin is a

vice that makes man sick as a germ makes him sick. In the same way that when we get sick, we have to observe certain points in order to keep away from the sickness of soul, we have to observe certain things. Sin makes man badly sick in a way that it drives him toward disbelief. In this relation, God says: "Then evil was the end of those who did evil, because they rejected the signs of Allah and used to mock them."[۵۲۵]

The story of Barsisa, the pious and Balam Baoora shows how these men were driven to disbelief after years of devotion, and even knowing the Greatest name of Allah, and how Taqwa can save a sinner and drive him to salvation.

It has been related that in the city of Basra, there was a playgirl called Sha'wanah who was invited to every circle of debauchery and revelry. One day, she, along with her bondmaids, was passing by a quarter. She heard someone moaning and weeping. She sent a slave to that place to bring some news. The slave went away, but did not come back. Sha'wanah sent the second slave. She did not return either. The third one was sent. When she came back, she said: "A preacher is giving a sermon from on the pulpit." Sha'wanah went to see what he was speaking about. She heard him recite this verse: "But they reject the hour, and We have prepared a burning fire for him who rejects the hour. When it shall come into

[their sight from a distant place, they shall hear its vehement raging and roaring."[۵۲۶

Hearing this, Sha'wanah underwent a spiritual change. She said to the preacher: "Will God forgive me if I repent?" He said: "Yes, even if your sins are as many as those of Sha'wanah." The woman said: "I am Sha'wanah!"

The preacher talked to her and encouraged her in a way that she became a different person. Sha'wanah then set her slaves free, and sher was engaged in prayer to the extent that she became lean, saying to herself: "Ah, when I am being consumed in this world like this, what will happen to me in the hereafter?"

She persisted in Taqwa to the extent that she herself became a moralist. She wept so much that people said to her: "You will go blind." In response, she said: "To be blind in this world is better than to be blind in the Day of Reckoning."[۵۲۷]

Piety And Family Rights [۴۴]

One of the other issues, which require Taqwa and that man has to be very careful of it, is the family rights.

On marriage and family life, God Almighty says: "And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress, even though she should please you, and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the Paradise and to forgiveness by His will,

and makes clear His communications to men, that they may be mindful. And they ask you about menstruation. Say: It is a pollution; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves who turn much (to Him), and He loves those who purify themselves. Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves; and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers. And make not Allah, because of your swearing (by Him), an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing. Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing. Those who swear that they will not go in to their wives should wait four .months; so if they go back, then Allah is surely Forgiving, Merciful

.And if they have resolved on a divorce, then Allah is surely Hearing, Knowing

And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the

last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a .just manner, and the men are a degree above them, and Allah is Mighty, Wise

And remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) .Allah, and know that Allah is the Knower of all things

And if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you have promised for according to usage; and be careful of .(your duty to) Allah and know that Allah sees what you do

And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to [righteousness that you should relinquish."[۵۲۸

Forming a Family [۴۵]

One of the other factors, which purify a society from sin, is marriage. The Messenger of Allah (SAW) has been reported as saying: "Whenever a young man gets married in his early youth, Satan will lament and cry out, saying: 'Woe! He kept two thirds of his [religion safe from me!' So let him fear Allah (be pious) in the remaining third."[۵۲۹

The Holy Prophet (SAW) has also been reported as

saying: “One who gets married is given a half of happiness. Marriage is a source of [decency, chastity and honor.”[۵۳۰

The Messenger of Allah (SAW) has also said: “The worst of my Ummah are those who never get married.” He says: “Bachelors are brothers of Satan. The most wicked of the [dead are those who did not get married.”[۵۳۱

There are many traditions on the advantages and benefits of marriage. Many sins are removed and good deeds are written in the record of one who gets married. A married man is like one who fights in the way of God. Marriage is from the Sunna of the Holy Prophet, a means of reproduction, and a source of pride for the Messenger of Allah (SAW) on the Day of Judgment, and It is obedience to Allah and the .Messenger of Allah and disobedience to Satan

The importance of marriage is too great. One day, some man went to see Imam Baqir (AS). The Imam asked him: “Are you married?” The man said: “No, I am not.” The Imam said: “I prefer to spend the night with my wife than to be given the whole world.” Then, the Imam said: “A two-rak’a prayer performed by a married man is better than the spending of the night in worshipping and the day in fasting of an ”.unmarried one

Imam Sadiq (AS) said: “My father gave the man seven Dinars and said: ‘Go and get married with this money.’ Then my father taught me this tradition in the year one hundred and ninety-eight

of hijra, saying: “The Messenger of Allah (SAW) said: Get married, and God will [increase your sustenance.”[۵۳۲

When a woman gets pregnant, there is the reward of a fasting one, and of one who spends the night in worshipping, and when she goes to labor, only God knows what her rewards is, and when she delivers the child, for each sucking by the child, God will .write a good deed for her which removes her sins

;Wife and Husband’s Duties [۴۶]

Love

One of the other duties of wife and husband is to love each other and this is a very important factor behind the unity in society. There are two kinds of love between wife and husband; one is divine love that is when two persons get married, they feel love towards each other. This is something Godly: “And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.”[۵۳۳] The other kind of love is acquired love that is to say one should create the groundwork for love. Both wife and husband should act in a way that the other spouse starts to love him or her. They should take care in choosing their mates. Imam Musa ibn Ja’far (al-Kadhim) (AS) has narrated from the Messenger of Allah (SAW) his saying: “Choose virgin women as your wives, for they are more pleasant in mouths, purer in wombs, smarter in learning, and

[steadier in love." [۵۳۴

The Messenger of Allah (SAW) said: "The more a person is faithful, the more he loves [his wife."[۵۳۵

In a sermon of Imam Sajjad (AS), we read: "Seven features have been given to us, the Ahlul Bayt which are not given to anyone else; good look, eloquence, manliness, [courage, forbearance, knowledge and love of women."[۵۳۶

[Imam Sadiq (AS) said: "Love of women is a trait of the prophets."[۵۳۷

The Holy Prophet (SAW) also said: "Fear Allah concerning the two weaks; orphan and [woman. The best of you is one who behaves well towards his wife and children."[۵۳۸

Toleration

The wife and husband's duty is to forgive each other's lapses. The husband has a special duty in observing the state of his wife. After the Battle of Jamal, Imam Ali (AS) delivered the following sermon: "O peoples! Women are deficient in intelligence. As regards the deficiency in their faith, it is their abstention from prayers and fasting during their menstrual period. As regards deficiency in their intelligence, it is because the witnessing of two women is equal to that of one man. As for the deficiency of their shares, it is that their share in inheritance is half of men's. So beware of the evils of women. Be on your guard even from those of them who are reportedly good. Do not [obey them even in good things so that they may not attract you to evils."[۵۳۹

Wife And Husband Helping Each Other

Imam Sadiq (AS) said: "Ameerul Mo'minin (AS) used to collect firewood, took out water ,of the well

and sweep (the house) while Lady Fatima milled the wheat, kneaded the flour and baked bread."[540]

The Messenger of Allah (SAW) has been reported by Imam Ali (AS) as saying: "One who has the following four features will have the good of this life and the afterlife; piety that keeps him away from prohibitions, good temperament with which he lives among people, forbearance which wards off the ignorance of an ignorant person, and a good wife who assists him in the affairs of this world and the hereafter."[541]

Imam Sadiq (AS) said: "Any woman who satisfies her husband with a glass of water will have the reward of devotion of one year (fasting the days and keeping vigil the nights in worshipping). God will build her a town in paradise and will forgive sixty sins of her."[542]

About Imam Sadiq (AS), it is reported: "He sewed his clothes, mended his shoes, and worked outside home like other men."[543]

Mutual Respect

Imam Sadiq (AS) said: "A group of people came to the Messenger of Allah (SAW) saying: 'O Messenger of Allah! We have seen people who prostrate before each other.' The Holy Prophet (SAW) said: 'If I would give an order to people to prostrate before each other, I would order women to prostrate before their husbands."[544]

Imam Musa Ibn Ja'far (AS) said: "The Jihad of woman is to take care of her husband."[545]

Imam Sadiq (AS) has reported his father as saying: "One, who gets married, should honor his wife and should not annoy her."[546]

To Avoid Bothering Each Other

The Messenger of Allah

SAW) said: "Every wife who vexes her husband, God will not accept her prayer and) her good deeds unless her husband is pleased with her, even if she fasts all her life, spends all nights worshipping, sets slaves free and spends her wealth in the way of ".Allah. She will be the first to enter the fire

The Holy Prophet (SAW) then said: "The same is true about a man who vexes his wife [or does injustice to her."[۵۴۷

To Be Tolerant

The Messenger of Allah (SAW) said: "Whoever tolerates his wife's bad temper for the sake of God, God will reward him as the reward of (Prophet) Ayyub (Job) for his patience with afflictions. The wife too should discharge her duties properly. If she dies before her husband and he is not pleased with her, she will enter the abyss of hell with [the hypocrites on the Day of Judgment."[۵۴۸

Wife and Husband's Jealousy

Imam Ali (AS) has been reported as saying: "The wife's zeal is (from) disbelief and the [husband's zeal is (from) faith."[۵۴۹

Imam Sadiq (AS) has been reported by Jabir as saying: "God has made Jihad obligatory on men and on women. As for the jihad of man, man is to offer his properties and blood in the way of Allah. And as for the jihad of woman, womanis to [be patient with her husband's harms and jealousy."[۵۵۰

To Forgive Each Other

Ishaq ibn Ammar narrated: "I said to Imam Sadiq (AS): 'What is a woman's right on a (man? What should he do for her?' The Imam (AS

said: 'To provide her with food and dress and forgive her when she makes a mistake.' Then, the Imam said: 'There was a woman (wife) with my father who often vexed him, but he forgave her."[۵۵۱]

Imam Sadiq (AS) has also said: "Observe Taqwa with the two weaks (meaning orphans and women)...for they (women) are but your honor."[۵۵۲]

The wife and husband have to observe certain rules in order to have a happy life in a way that their tie is not broken. They have to observe other rules too. As they have a common family life, they should be sincere to each other. They should do their best to please each other. They should avoid discord, despair, rancor and enmity. They should consider the other partner as a sincere friend. They should be kind to their in-laws and consider them as their own relatives and family members.

They should avoid finding faults with each other. They should never disclose their own secrets to others. They should not have undue expectations. They should not exceed the limits. They should keep their house, bodies and clothes clean.

They should avoid suspicion and undue pleasantry. They should take care of each other with wisdom. They should do their best in teaching, training and purifying each other. They should thank each other. They should help each other to run the family life economically. They should counsel each other. They should be loyal to each other. They should never compare themselves with those who are above them in wealth; rather, they should compare

.themselves with those below them in wealth

They should be patient with hardships, and trustworthy in their lives. They should be content with what God Almighty has given them. The wife should leave the house with the permission of her husband. She should keep away from what may vex her .husband and the husband too should do his best not to annoy his wife

They should refrain from associating with unsuitable people. Imam Sadiq (AS) has said: "A lustful look is like a poisoned arrow of Satan." The Imam has also said: "Long [looks create lustfulness which leads to mischief."[۵۵۳

Finally, it is incumbent on every man and woman to follow such models as the Messenger of Allah (SAW), Khadijah (AS), Imam Ali (AS), Lady Fatimah (AS), Imam Hossain (AS), Rabab, Shahrbanoo, Imam Zaynol Aabideen (a.s.) Fatima daughter of Imam Hassan (a.s.), Imam Baqir (AS), Umm Farwah and the like, and learn lessons of .life, sincerity, and kindness from them

(Wet Nursing (Breastfeeding

Imam Ali (AS) has been reported in Khisal of Sheikh Sadooq in the four hundred Hadiths, as saying: "Get married, because marriage is from the Sunnah of the Messenger of Allah (SAW) who said: 'Whoever likes to follow my Sunnah should get married and have children. Tomorrow, on the Day of Judgment, I will be proud of you among the nations.' Then the Messenger of Allah said: 'Do not hire adulteresses and [insane women to suckle your children from their breasts, for this affects them."[۵۵۴

To Obey Women

Imam Ali (AS) has said: "Avoid bad women, and beware of

their good ones. If they enjoin you to the good, do obey them, lest they may attract [you to the wrong later on."[۵۵۵

Some tradition says: "Seek the protection of Allah from the bad ones of your [wives."[۵۵۶

Rights of Women

Imam Sadiq (AS) has been reported as saying: "Fear Allah concerning the two weaks [(meaning orphans and women)."[۵۵۷

Marriage

Abdul Melik ibn Umar has reported: "I asked Imam Sadiq (AS) about temporary marriage, and the Imam said: 'It is a difficult matter. Avoid (temporary marriage with) [virgins."[۵۵۸

Evidently, there are advantages and disadvantages in temporary marriage. The permission is with the father of the girl. Temporary marriage with virgins has been .proscribed

Little Dowry

We are duty-bound for little dowries in marriage when forming a family. The Messenger of Allah (SAW) said: "The best women of my Ummah are the most good-[looking of them in face and the least of them in (asking for) dowries" [۵۵۹

Inward Piety [۴۷]

part ۱

One of the other cases in relation to which man should observe Taqwa in order to keep away from deviation and pollution is the heart which is sometimes defined as passion, desire, self, soul and even wits. Some of the scholars reject the heart as being sometimes synonymous to the soul, spirit or intellect. Allamah Majlisi believes that it is very difficult to get to know the heart and its essence. Even our Imams (AS)

have spoken of it implicitly. Sometimes the heart has been described as “the book of thoughts”[۵۶۰], “the book of vision”,[۵۶۱] the “the treasurer of the tongue”[۵۶۲], or as the “fountain of

[wisdom and its ear or source”.[۵۶۳

It is also said: “The position of the heart to the body is as the position of an Imam to people”,[۵۶۴] or “the heart is a king that has an army. If the king is pious, the army will [be pious and if the king is corrupt, the army will be corrupt too.”[۵۶۵

There are other definitions for “the heart” by the Imams (AS), but what we have said .so far will suffice

Scholars of ethics and researchers have likened the heart to a pond into which water flows from every direction. At other times, they have likened the heart to a target towards which arrows are thrown. They have also likened it to a mirror which is installed in a place and people pass by it, or a building which different people enter through different gates. I personally liken the heart to a market with different shops and shopkeepers who treat people differently according to what their minds and hearts say to them. Hence, it is necessary for us to get to know this heart into which .everything enters through five senses as well as imagination, passion and anger

What occurs to the heart is sometimes divine and at other times Satanic. Obviously, what is beneficial for us in this world and the hereafter is divine, and what is harmful is Satanic against which man should have Taqwa. There are many Quranic verses about Satanic temptations; “Say: I seek refuge in the Lord of men, the King of men, the God of

men, from the whisperings of the slinking Satan, who whispers into the hearts of men, [from among the jinn and the men."[۵۶۶

Some of the interpreters of the Holy Quran have said that the reason why God begins this life-giving Book with the letter 'B' and ends it with the letter 'S' which forms the word 'Bas' meaning "sufficient" is: O people! This Holy book is sufficient for you. This .book of light is life-giving, peace-giving as well as healing and guiding

Truly, man is always exposed to Satanic temptations. Hence, he should always be on guard against Satan. Satan's enmity against human beings is not hidden to anyone. For further details and Satanic temptations, kindly refer to the book I have written ."under the title of "Satan and Passions

Imam Sadiq (AS) has been reported by Abu Baseer as saying: "There are two ears for every heart. Whenever a man intends to commit a sin, the spirit of faith says to him: 'Do not do!, but Satan says to him: 'Do it!' When he is (sleeping) on her (adulteress) [abdomen, the spirit of faith is taken away from him."[۵۶۷

From this narration, it is inferred that a human being is always subject to Satanic temptations and he has to choose between truth and falsehood, between good and evil. The spirit of faith invites him to the path of truth and good, but Satan pushes him .to falsehood and evil. It is up to man to choose between these two

,When the atmosphere of a house is warm and bright

it means there is light in the house, and when it is cold, it means that there is no sign of light in it. The same is true with the heart. When Satan tempts man to commit sin, the heart becomes dark, and when an angel persuades man to obey God's command, the .man's heart becomes illuminated

In this relation, the Messenger of Allah (SAW) has said: "There is no believer except that there two ears to his heart in his chest; one ear into which an angel blows and another ear into which the slinking Satan blows. God helps the believer with the angel, [for Allah the Glorified has said: "And He assisted them with a spirit from Him."[۵۶۸

Imam Sadiq (AS) has said the same thing: "There is no believer except that in his heart [there are two inward ears."[۵۶۹

The Messenger of Allah (SAW) has been reported as saying: "In man there is a piece of flesh. If it is healthy, the other parts of the body are healthy too and when it gets [sick, the other parts of the body get sick too. That piece of flesh is the heart."[۵۷۰

The Holy Prophet (SAW) has also said: "When the man's heart is clean, his body shall be clean too, and whenever his heart is wicked, his whole body shall be wicked [too."[۵۷۱

The Holy Prophet (SAW) said: "The worst kind of blindness is the blindness of the [heart."[۵۷۲

An advice of Ameerul Mo'minin (AS) to his son is as follows: "O my son! One of the calamities

is destitution. Worse than that is the disease of the heart. Surely, wealth is a blessing. Better than wealth is health and better than health is the Taqwa of the heart."[۵۷۳]

In a sermon, Imam Ali (AS) says: "Therefore, whoever makes his heart habituated to fear Allah achieves a forward position and his action is successful."[۵۷۴]

Imam Baqir (AS) has been reported by Abu Hamzah ath-Thumali as saying: "The hearts are of three kinds; there is a heart which is inverted; it does not enjoy any good. It is the heart of an unbeliever. There is a heart with a black point in it; good and evil are fighting each other in it; whichever is stronger it shall overcome the other. Finally, there is an open heart in which there is a lantern giving light and its light is not extinguished until the Day of Judgment. This is the heart of a believer."[۵۷۵]

part ۲

This is an advice by the Holy Prophet (SAW) to Imam Ali (AS): "O Ali! There are four features which denote wretchedness; dryness of the eye, hardheartedness, endless wishing, and the love for survival."[۵۷۶]

Imam Sajjad (AS) has been reported as saying: "Be aware! There are four eyes for man; two eyes with which he sees the affair of his faith and the world, and two eyes with which he sees the affair of his hereafter. When God intends a good for His servant, He will open his eyes of the heart with which he will see the invisible and the affair of his hereafter.

[When God intends no good for him, He will leave his heart in what it is."[۵۷۷

Imam Sadiq (AS) has reported his father as saying: "There is no corruption worse than sin is for the heart. The heart gets involved in sin until sin overcomes it. In that case, [the bottom will come to the top and the top will go down to bottom."[۵۷۸

The Messenger of Allah (SAW) has been reported as saying: "If Satan did not approach the hearts of the children of Adam, they could see the Kingdom of God with [their own eyes."[۵۷۹

An advice by Imam Musa ibn Ja'far al-Kadhim (AS) to Hisham is this: "Jesus (AS) admonished the children of Israel as follows: 'Make your hearts as the house of Taqwa. Do not make your hearts as the abode of Satan. O Bani Israel! Question the scholars even though you stand on your toes or sitting on your knees, for God enlivens the dead hearts with the light of wisdom in the same way that He enlivens a [dead land with rain."[۵۸۰

The Messenger of Allah (SAW) has been reported as saying: "If it was not for exaggerations in your sayings and corruption in your hearts, you could certainly see [what I can see and could hear what I can hear."[۵۸۱

The heart is one of the wonders created by God. It is beyond the understanding of the human beings. The heart of a wise man is quite different from that of a fool. A .peaceful heart is very distant from a diseased heart

A

burnished heart is like a mirror; it is filled with insight and easily breaks. It is quite .different from a tarnished heart which is harder than stone is

It is through the heart that man approaches God and reaches a sublime station: "So [he was the measure of two bows or even closer."[۵۸۲

It is through the very heart that man takes distance from God. It is through this heart that man has seen the Kingdom of heavens and the earth. It is through this heart that man will not only be unable to see the Kingdom, but he will not see himself either. It is through this heart that man traverses the sublime stations of the angels and it is .through the same heart that man cannot move an inch forward

It is in this heart that wisdom, mercy, courage, power, faith, consciousness, virtue, devotion, obedience and piety abide. It is in the very heart that darkness, cruelty, ignorance, atrocity, murder, looting, fear, sluggishness, intoxication, rebellion, .idolatry, xenophilism, oppression, and crimes abide

It is in the heart that the belief in One God, the belief in prophethood and the Imams, the Day of Judgment, Sirat, Balance, Reckoning, Paradise, Hell and the reward of .deed are observed

It is in the very heart that the denial of God, blasphemy, disbelief, hypocrisy, and .atheism can be seen

It is in the heart that confidence, vision, hearing, contemplation, purification, and good will can be seen and it is in the same heart that blindness, deafness, turning away from the truth, polytheism, blindness of

.the heart, disease and veils of ignorance are seen

It is in the heart that such virtues as modesty, humbleness, good temper, generosity, benevolence, pity, love, zeal, and chastity. And to sum it up, all the spiritual merits are seen, and it is in the very heart that arrogance, bad temper, avarice, greed, cruelty, .suspicion, rancor, jealousy, and all vices can be seen in it

The heart is the sanctum of God. In the words of Imam Sadiq (AS): "The heart is the sanctum of God! Therefore, do not give place to anyone but God to be in it."[۵۸۳]

The heart is the pasture of Satan, the dustbin of vices and the love of worldly pleasures. The heart is the best receptacle of truths and knowledge and the best divine treasury. The heart, too, is the worst receptacle and the worst store. Therefore, it is incumbent on all human beings to take care to purify it from all diseases and keep it safe from blindness, deafness, diseases, passions, and other vices, and to purify it with the light of the Quran, and the love of the Ahlul Bayt, and .piety

Human beings should keep their hearts lively and humble before God and always observe moderation. God says: "The day on which property will not avail, nor sons, except him who comes to Allah with a heart free from evil."[۵۸۴]

Human beings should know that: "...they whose hearts Allah has proved for guarding (against evil); they shall have righteousness and a great reward."[۵۸۵] and they are those who are courteous before

.(the Messenger of Allah (SAW

This is the heart which man asks God in his supplications: "And try my heart with the piety of hearts!"

And it is the very heart that we ask God to purify in another supplication: "O Allah, purify my heart from hypocrisy and my deed from pretension. O Lord! Purify my heart from all illusions." At other times, we say: "O Lord! Enlighten my heart with the light of the month of Ramadhan, O You the Enlightener of the hearts of mystics!"

In these supplications, both the positive and negative aspects have been observed. It means that man should purify his heart from all vices and adorn it with the light of knowledge, Gnosticism, faith and piety. In one of the daybreak supplications of Ramadhan, we say: "O Allah, fill my heart with love for You, fear of You, acknowledgment of You, belief in You, awe of You and willingness towards You, O Lord of Majesty and Honor."

Piety and Blessings [۴۸]

One of the other cases, in which no one thinks he should observe Taqwa but he is really duty-bound to be careful of it, is the God's infinite blessings. It is a sign of God's grace, bounties, and His hidden and open favors. About these blessings God has said: "And if you would count Allah's favors, you will not be able to number them."[۵۸۶]

Therefore, it is impossible to count God's blessings. How can human beings count those blessings when they do not know about one thousandth of the blessings given to them, or about the

creatures around them, and the extent of the Divine blessings that have encompassed the world?

The late Mohaddith Qumi says: "It is impossible to know the different blessings of God, but man would better ponder over a single blessing to understand his own inability."

He says: "When you intend to put a morsel of bread into your mouth, look at the process it has gone through. This morsel could not be prepared without this world having a sound system, for wheat does not grow without the help of the four seasons, a combination of temperaments, winds, rains, and interaction of some stars with others in a certain direction."

When wheat is grown, the tools of milling are needed. This is not possible without having access to iron found in the heart of mountains, and the finding of iron in mountains is not possible without having access of other instruments for excavating and taking off the iron. Following this, the four elements of water, fire, wind and earth should gather to produce this morsel of bread.

How this morsel of bread is used and absorbed by the body requires knowing anatomy and medicine. It is then that you will understand the meaning of "And if you would count Allah's favors, you will not be able to number them."

This morsel of bread is one of the apparent blessings of God, whereas there are both apparent and hidden blessings of God and human beings know a little about this matter.

There are such great blessings as prophethood and Imamate which God has

.repeatedly mentioned in the holly Quran

Raghib Isfahani has called it practical heavy blessing, for “Minnah” is of two kinds: .practical and verbal

Practical” is one of the features of God who has practically blessed His servants, like“ guidance, prophethood and imamate. “Verbal” is in relation to human beings which is blamed in the Holy Quran and traditions. In this relation, God says: “O you who believe! Do not make your charity worthless by reproach and injury.”[587]

Imam Ali (AS) has been reported as saying: “Reproaching ruins benevolence”.[588]

On the Prophet’s mission, God says: “Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them and teaching them the Book and the Wisdom, although before that they were in manifest errors.”[589]

About other blessings too, God advises the apostles to remind people of the days of Allah. This is seen in the state of Prophet Moses (a.s.) when God says: “And certainly We sent Musa with our communications, saying: Bring forth your people from other darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one. And when Musa said to his people: call to mind Allah’s favor to you when He delivered you from Pharaoh’s folk, who subjected you to severe torment and slew your sons and spared your women.”[590]

Skeikh Toosi, in his Amaali, has related a tradition about the companions of the Messenger of Allah (SAW): “Abu Bakr, Umar, Uthman, Abdurrahman, Abu Ubaydah, Imam Ali and

some of the Muhajireen and Ansar were present in a gathering when the Quranic sura of “Luqman” was recited until this verse: “…and made complete to you His favor outwardly and inwardly”[۵۹۱] and then the Quranic sura of “Ibrahim” was recited up to this verse: “…and remind them of the days of Allah”,[۵۹۲] the Messenger of Allah (SAW) said: ‘The days of Allah are His blessings, trials and the stories of the former generations.” Turning to those who were present, the Holy Prophet (SAW) said: “I have been entrusted to advise you about the fear of slumber and negligence. Actually, Allah revealed to me to remind you of His blessings and to inform you of His Book which He has given to you.” Then, he recited: “…and made complete to you His favor.” Then, the Holy Prophet (SAW) said: “Tell me what is the first blessing that God has ”?given to you and through it He tried you

All the companions started contemplating and each one mentioned a blessing. Hearing all the answers, the Holy Prophet (SAW) turned to Ali, saying: “They have ”!given their answers. Now, you give your answer

Imam Ali (AS) said: “O messenger of Allah! May my parents be sacrificed for you! What ”!should I say except that God has guided us through you

The Holy prophet (SAW) said: “Say it! What is the first blessing that God tried you with ”?and made complete to you His favor

Imam Ali (AS) said: “God, highly glorified, created me and I was a thing not worth ”.mentioning

The

”?Holy prophet (SAW) said: “You said the truth. What is the second

”.Imam Ali (AS) said: “He was kind to me that He created me alive not dead

”?The Holy prophet (SAW) said: “You said the truth. What is the third

Imam Ali (AS) said: “Praise be to Allah! He created me in the best form and the best ”.balanced shape

”?The Holy prophet (SAW) said: “You said the truth. What is the forth

”.Imam Ali (AS) said: “He made me thoughtful not negligent

”?The Holy prophet (SAW) said: “You said the truth. What is the fifth

Imam Ali (AS) said: “He gave me senses to get whatever I want and made for me a ”.shining lamp

”?The Holy prophet (SAW) said: “You said the truth. What is the sixth one

”.Imam Ali (AS) said: “He guided me to His religion and did not mislead me

”?The Holy prophet (SAW) said: “You said the truth. What is the seventh

”.Imam Ali (AS) said: “He made an eternal life for me with no end

”?The Holy prophet (SAW) said: “You said the truth. What is the seventh

”.Imam Ali (a.s.) said, “He made me a master and not a slave

”?The Holy prophet (SAW) said: “You said the truth. What is the ninth

Imam Ali (AS) said: “He subjugated for me the heavens and the earth and what thereis ”.in and between them

”?The Holy prophet (SAW) said: “You said the truth. What is the tenth

Imam Ali (AS) said: “He made us males with guardianship over our wives, and not

".make us women

The Holy prophet (SAW) said: "You said the truth. What

”?is next

Imam Ali (AS) said: “God’s blessings are numerous. God has said: “And if you would ”.count Allah’s favor, you will not be able to number them

The Messenger of Allah (SAW) smiled and said: “Be delighted with wisdom, be delighted with Knowledge O Abul Hasan! You are the heir of my knowledge and the explainer to my nation what they disagree on. Whoever loves you for your faith and follows your path is guided to the right path, and whoever turns away from your guidance, becomes your enemy, and leaves you alone, there will be no share for him [on the Day of Judgments.”[۵۹۳

What we have mentioned are just a few of God’s abundant blessings which Imam Ali (AS) counted. The Lord of the universe has made prophets to remind people of those blessings. The Holy prophet (SAW) has said: “I have the mission to admonish you not to be misled by prolonged desires. Take lessons from former generations, observe ”.Taqwa in using the blessings, use them in their right places, and avoid excessiveness

Imam Reza (AS) has been reported as saying: “O people, fear Allah in the blessings He has given to you. Do not keep them away from you by disobeying Him, but make them [continual by obeying and thanking Him for His blessings and favors.”[۵۹۴

Imam Ali (AS) has been reported as saying: “The least of gratitude to the Giver of [blessings is not to be disobeyed with His own blessings.”[۵۹۵

The blessings, which the Lord of the universe has given to His servants, can

be classified into continued and discontinued, inward and outward or material and .spiritual ones

Human beings should benefit from these blessings in their right places or they shall be called to account. There are verses and traditions in which the word "Taqwa" has been used directly, but they refer to Taqwa indirectly and implicitly, like the following verse: "And follow not that of which you have not the knowledge; surely the hearing [and the sight and the heart, all of these, shall be questioned about that."[۵۹۶

Most of the prohibitions mentioned in the Quranic verses and traditions have the same meaning that concerns Taqwa. Therefore, whether they are inward or outward, whether they are continued or discontinued, it means to make use of blessings in the actual way they have been created for. If they are used rightly, then they are appreciated, and if not, it will be ingratitude. In this relation, God says: "...and very few [of My servants are grateful."[۵۹۷

Gratefulness, as the scholars of ethics have said, is realized by a heart that perceives the blessing, a tongue that thanks the Giver of the blessing, and other parts of the body that make use of the blessings in their proper places. This is because firstly, most of people do not mind the blessings; secondly, they do not thank God for the .blessings; and thirdly they make use of blessings in committing sins

The heart that God has created as a source of intuition, understanding, and knowledge is involved in committing sins. The tongue that God has

created for acknowledging, remembering, and offering prayers for Him is involved in backbiting and slandering. The ears that must be used for learning maxims, advice, knowledge and sound words are involved in committing sins. The limbs created for serving Islam and Muslims, propagating of religion and meeting the needs of Muslims .are involved in thieving, beating and harming others

There are other blessings such as trees, fruits and natural resources that may be misused. It is for this reason that God has said: "Then on that day you shall most [certainly be questioned about the boons (blessing)."[۵۹۸

According to the saying of Imam Reza (AS), it is that we shall be questioned about the .blessings of Imamate and the love for the Ahlul Bayt on the Day of Judgment

Piety And Health [۴۹]

part ۱

One of the affairs in relation to which man should observe Taqwa is the observation of piety concerning his health. One has to be careful about his diet, food, health, factors causing diseases, environment, and to keep away from contagious diseases whether viral or non-viral. He should never have the impression that Taqwa only concerns the soul and it has nothing to do with the body, for Taqwa is to keep away and be careful of all what is harmful for human beings, whether it is physical or spiritual. That which is harmful has been prohibited by the Islamic laws. Imam Ali (AS) has defined this kind of Taqwa as: "The fear of Allah...is the cure for the aliments of [your bodies."[۵۹۹

Fortunately, the Lord of the universe has

made man familiar with his physical constitution and condition of health in a way that .he can diagnose his ailment and be the physician of himself

Imam Ali (AS) has been reported as saying to a man: "You cure is in yourself while you do not know, and your disease is from yourself while you do not understand." Imam Sadiq (a.s.) said, "You have been made the physician of yourself. Ailments have been made clear to you and the signs of health are known to you and you have been guided [to the cure. Therefore, see what you can do for yourself."[۶۰۰

There are Quranic verses and traditions that refer to the same issue. Furthermore, common sense confirms the same. Even those, who do not believe in religion, observe certain rules about health and hygiene in a way that they keep away from what is harmful to health. This can be seen even in animals. The Lord of the universe says: "... [eat and drink and be not extravagant, surely He does not love the extravagant."[۶۰۱

The great scholar Faiz Kashani, in his commentary, says: "God has gathered medicine "!in a half of a verse, when He said, "Eat and drink and do not be extravagant

As further explanation, it is related that Haroon al-Rasheed (the Abbasid Caliph) had an expert Christian physician who, one day, said to Ali ibn al-Hossain al-Waqidi: "There is nothing about medicine in your book whereas knowledge is of two kinds; ".(knowledge of body (medicine) and knowledge of religion (jurisprudence

Al-Waqidi, in response, said: "God has

summarized medicine in half a verse and he recited the above-mentioned verse. He added: “Our prophet (SAW) has said: ‘The stomach is the house of every ailment, and ”.diet is the best cure. Give to each body what you have accustomed it with

”.The Christian physician said: “Your Book and Prophet have left no medicine for Galen

The Messenger of Allah (SAW) has been reported as saying: “Whoever eats little, will have a sound body and a pure heart, and whoever eats too much will get sick and will [become hardhearted.”[۶۰۲

Ar-Rabee’, the doorkeeper of al-Mansoor ad-Dawaniqi (the Abbasid caliph) has been reported as saying: “One day, Imam Sadiq (AS) was present in the court of Mansoor. There was an Indian, well-versed in medicine. He was reading from medical books and the Imam (AS) was listening. When the Indian man finished reading, he said: “O Abu Abdullah! Do you want me to say anything to you? The Imam (AS) said: “No, for ”.what is with me is better than what is with you

The Indian man said: “What is it?” The Imam (AS) said: “I can cure cold with hot and hot with cold, humidity with dryness and dryness with humidity and will entrust the affairs to God. I will also apply what the Messenger of Allah (SAW) has said. I know that the stomach is the house of all ailments and abstinence is a cure which restores ”.health

The Indian man said: “And is medicine anything other than this?[۶۰۳] Now, tell me ”?where have you obtained this knowledge from

The Imam (AS) said: "I have obtained it from my grandfather, from the Messenger of Allah, from Gabriel, and above all from the Lord of the universe, the Creator of souls and bodies." The Indian man said: "You said the truth. I bear witness that there is no god but Allah and that Mohammad is the Messenger of Allah and His servant and that you are the most learned man of your time."

Perhaps it is for the same reason that Sheikh Mofeed, in elaborating the beliefs of Sheikh Sadooq, said: "Medicine is a sound science, the knowledge about it is proved, and its way is the revelation."

He further says: "Scholars have learnt medicine from the prophets, and there is no way for the fact of ailment except through hearing, and there is no way for knowing the cure, except by the grace coming from God. So it is true that through hearing it from the scholars, who are aware of secrets and who relate from the infallible imams (a.s.) that this saying of Ameerol Mo'minin (a.s.) "'The stomach is the house of every ailment, and diet is the best cure. Give to each body what you have accustomed it with" has been interpreted.

I do not claim that in our religion, medicine has been learned from God, but I am speaking of the early stage of creation when there was no way for knowing ailment and cure other than by revelation. There must be a relation between the Lord of the universe and the medical herbs

He has created. How could man realize that he could cure fever with pansy, or cold with honey which is described in the Holy Quran as a cure of people? This is not possible save through the Real Physician that is the Wise God. It is He Who knows all relations and has put medical properties in the herbs and He knows the cure for every .ailment

Asbagh ibn Nabatah has reported Imam Ali's advice to his son, Imam Hassan (AS) as follows: "O my son! Shall I inform you of four things so that you will not be in need of any physician?" Imam Hassan (AS) said: "Yes, O Ameerul Mo'minin!" Imam Ali (AS) said: "Do not sit for eating except when you are hungry. Do not rise up from eating unless you have an appetite for food. Chew the food well and go to the water closet before you go to bed. If you follow these instructions, you will not be in need of any physician." Then, the Imam (AS) said: "A Quranic verse has summed up the whole [medicine: "Eat and drink and do not be extravagant..."[۶۰۴

In another narration, Imam Ali (AS) has said: "If anyone follows the above mentioned [instructions, he will not get sick unless death comes to him."[۶۰۵

The messenger of Allah (SAW) and the infallible Imams (AS) have been reported as [saying: "One, who has many sorrows, his body too shall get sick."[۶۰۶

They have also said: "Avoid drugs as long as your body can tolerate the pain, but when your

[body cannot tolerate pain any more, then look for the cure!"[۶۰۷

Imam Ali (AS) has been reported as saying: "Get along with your pain as long as it is with you (as long as it does not harm you)."[۶۰۸

The Imam (AS) has also said: "A Muslim does not seek cure unless his disease overcomes his health."[۶۰۹

In relation to the curing of an ailment with something forbidden, Imam Baqir (AS) has been reported as saying: "Taqwa is necessary in all cases, but when the child of Adam is obliged (when there is no any way at all except unlawful), God makes lawful for him what is unlawful."[۶۱۰

About the cure of fever, jaundice, blood pressure, insanity, epilepsy and other disease, there are many traditions in Bihar al-Anwar.

There are also many traditions about the properties of fruits, cereals, vegetables, and various kinds of meat which make us more fond of our religion. For example, about the property of melon, the messenger of Allah (SAW) has said: "Eating melon is recommended to you, for there are ten properties in it. Melon is food, water, sweetmeat and at the same time it refines the bladder, cleans the stomach, increases semen and potency, cures cold, and brightens the skin."[۶۱۱

part ۲

[The same has been reported by Imam Ali and Imam Sadiq (AS).[۶۱۲

It is related that Imam Reza (AS) has versified the ten properties of melon as follows:

"The days have offered to us a watermelon,

From the lawful gifts of the earth and abode of peace.

So said the Chosen Mustafa, my grandfather Muhammad;

It has great

features that I have gathered and described in order;

Water, sweet, refreshment, fruit, cure, food, seasoning,

Refreshes the bladder, purifies the faces, and makes pleasant the breath.

These are exactly ten."[۶۱۳]

About overeating, the messenger of Allah (SAW) has been reported as saying: "Avoid overeating which ruins the body, causes ailment and prevents one from worshipping."[۶۱۴]

The Holy Prophet (SAW) has also said: "Eat when you feel hungry, drink when you feel thirsty, urinate when you are under its pressure, do not have sexual intercourse except when you need it, and go to bed whenever you feel sleepy, for in this case you will have sound body."[۶۱۵]

Imam Sadiq (AS) has been reported as saying: "If people are moderate in having food, they will have healthy bodies."[۶۱۶]

About fasting, the messenger of Allah (SAW) said, "Fast, in order to be healthy!" [۶۱۷]

About travel, he has said: "Travel in order to be healthy and gain (morally or materially)!"[۶۱۸]

About spending the night in worshipping, he has said: "Spending the nigh in worshiping makes the body healthy".[۶۱۹]

About the Hajj, he has said: "Perform minor and major Hajj to have healthy bodies, have more sustenance, have good faith, and be relieved from the burdens of people and your families."[۶۲۰]

The Prophet (a.s.) said: "Beware of cold at its (seasonal) begging and receive it at its end (of season), because it affects bodies in the same way as it affects trees; its begging burns, and its end makes (trees) send out leaves." [۶۲۱]

The messenger of Allah (SAW) has been reported as saying: “Make use of the cold of

spring, for it affects your bodies in the same way as it affects your plants, and avoid the cold of autumn, for it affects your bodies in the same way as it affects your plants."[۶۲۲]

There are many traditions about cleanliness, brushing and flossing the teeth, removing the body hair, taking bath and clipping the nails on Thursdays and Fridays.

On brushing the teeth, the Messenger of Allah (SAW) has said: "Were it not difficult for my nation, I would order them to brush their teeth before every prayer."[۶۲۳]

In the science of fundamental dogmas, the word 'order' denotes necessity. Hence, it means, "I would make the brushing of teeth before every prayer obligatory."

Imam Sadiq (AS) has been reported as saying: "There are twelve features in the brushing of teeth; it cleans the mouth, strengthens sight, makes God pleased, makes the teeth white, fills up the cavities of teeth, strengthens the gums, increases appetite, removes the phlegm, strengthens memory, increases good deeds, and makes angles happy."[۶۲۴]

The Holy Prophet (SAW) has said: "A two-rak'a prayer while you have brushed your teeth is better than seventy rak'as of prayer without having brushed your teeth."[۶۲۵]

There are many traditions on how and when to brush one's teeth whether horizontally or vertically, and the kind of brush to be used. When there is no brush, one can do it with his finger.

There are traditions about toothpicks too. The Holy prophet (SAW) has been reported as saying, "Make your mouth clean with tooth–pick, for it (the mouth) is the place of the two recording,

[guardian angels."[۶۲۶

He has also said: "Use tooth-pick after having food, for it keeps your mouth and teeth [healthy and increases your sustenance."[۶۲۷

About entertainment, the Holy prophet (SAW) said: "From the rights of guest is to [provide him with a tooth-pick".[۶۲۸

There are also traditions on the kinds of toothpicks we use. We have been warned against using straw, the wood of pomegranate tree, salt tree, and some other woods .which cause leprosy as toothpicks

The etiquette of having food, washing the hands and not wiping them, eating with the hands, licking the fingers, eating with three fingers, drinking water, and how much to .drink are the rules which show the greatness of Islam

The Messenger of Allah (SAW) has been reported as saying: "Eating after you are full [will cause vitiligo."[۶۲۹

.It would not be out of place to relate some anecdotes in this relation

The Holy Prophet (SAW) has been reported by Imam Sadiq (AS) as saying: "A believer [eats in one gut, whereas a disbeliever eats in seven guts!"[۶۳۰

As for the meaning of the tradition, Sayyid Razi, Rawandi, and others have expressed their opinions, the summary of which is that since a real believer, in order to gain strength for worshipping, serving Islam and the Muslims, what he eats is well-gotten; he eats as much as to remain alive, refrains from ill-gotten food, and he has Taqwa, whereas an unbeliever does not care for what he is eating, what he is drinking, .whether it is pork or lamb, and whether it is lawful or unlawful

Therefore, the above-mentioned quotation

means that a believer fills a part of his stomach from food, whereas an unbeliever fills .his stomach and bowels as much as he can

Luqman the wise has advised his son as follows: "My son! Whenever your stomach is filled with food, your thinking power will slumber, wisdom will become dumb, and all parts of your body will cease to worship God."[۶۳۱]

Prophet Jesus (AS) has been reported as saying to the Israelites: "O children of Israel! Do not overeat, for whoever overeats will sleep much, and whoever sleeps much will not perform his prayer properly, and whoever does not perform his prayer properly will be among the unmindful."[۶۳۲]

Signs Of The Pious [۵۰]

There is a sign for everything for people to know it. If you want to know whether a liquid is verjuice, vinegar, water, rose-water, Egyptian–willow water or sallow-water, you can know about it buy smelling or tasting it. If you want to know the name of a metal, you have to assay it with touchstone to see whether it is cooper, gold, brass, platinum, or silver. If you want to know whether fallen body is alive or dead, a mirror or stethoscope will help you. If you want to know whether a nation is alive or dead, you can know about it through their active presence in the different scenes, and through their intelligence. If you want to know whether a person is a clergyman or businessman, a government employee or a worker, a patient or physician, pious or wrongdoer, a man of this world or a

.man of the hereafter, there are signs with them which denote their jobs

Now, if we want to know men of piety, we should get to know them through the features mentioned in the Holy Quran and traditions. When we know them, we can .set them as models to be followed, make friend and associate with them

Features Of The Pious [۵۱]

part ۱

One of the features of the pious is truthfulness and the acknowledgement of truth. (۱) In this relation, God says: "And he who brings the truth and (he who) accepts it as the [truth, these are they that guard (against evil)."[۶۳۳

The commentators of the Holy Quran consider "he who brings the truth" as Gabriel .(and "he who accepts it as truth" as the Messenger of Allah (SAW

Other commentators have said that the first one refers to the Holly Prophet (a.s.) and .(the second one to Imam Ali (AS

There are other commentators who believe that the first one includes all the prophets .and the second one includes their nations

We should not, however, limit the meaning of the pious to special narrations. In describing the pious and speaking about righteousness, God says, "It is not righteousness that you turn your faces towards the East and the West , but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of the kin and the orphans and the needy and the wayfarer and the beggars and for (the

emancipation of) the captives, and keep on prayer and pay the poor-rate; and the performers of their promise when they make a promise , and the patient in distress and affliction and in time of conflicts; these are they who are true (to themselves) and [those are they who guard (against evil)".[۶۳۴

In traditions, the master of the pious, Imam Ali (AS), has been considered as the true [example of this verse.[۶۳۵

God has said: "O you who believe! Be careful of (your duty to) Allah and be with the [truthful."[۶۳۶

In a tradition narrated by Imam Baqir (AS), we read: "...be with Ali ibn Abi Talib and the [household of Mohammad."[۶۳۷

Some great scholars have confirmed Imamate of the infallible imams with this verse. Invoking Mohaqqeq Toosi in his book, Tajreed, they have argued that God has ordered all believers to be with the true ones. Beyond doubt, to be with the true ones does not mean to be with them physically, but it means to follow their path ideologically, their deeds and their speeches. The above-mentioned verse obviously shows that God the All-Wise does not order His servants to follow the wrongdoers. .Therefore, these truthful ones must be free from all kinds of sins, and hence infallible

The above-mentioned verse is also invoked to prove that the true ones, about whom God speaks and orders us to follow, are not particular to a special period of time. Rather, there should be an infallible imam in every age so that the order will be valid. It means that the

infallibles are numerous and in our time, we have the duty to follow the proof of God in the earth; Imam Mahdi (a.s.), though we are the followers of his ancestors at every age. Although they are not physically among us, the signs of their lives, which are their .wise sayings, enlightens our hearts

Therefore, we should be with the true ones whose perfect examples are the Imams .of guidance, and other believers who have this worthy feature of the pious

In another verse, God says: "Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them [is he who yet waits, and they have not changed in the least."[۶۳۸

In this relation, there are many verses in which the word 'true' has been used more than a hundred times. It is the feature of God, the Messenger, the Imams, the pious, and the believers. This word has also been used frequently about the belief in God, the Messenger, the confirmation of prophethood, the descend of punishment, and the adherence to the prophets. Certain signs too have been mentioned. Addressing the Jews, God says: "Say O you who are Jews, if you think that you are the favorites of [Allah to the exclusion of other people, then invoke death if you are truthful."[۶۳۹

Truthfulness has been mentioned in many traditions. Imam Sadiq (AS) has been reported as saying: "God Almighty has not deputized any prophet save with truthfulness and to give back

[trusts to their owners whether good or bad."[۶۴۰

About knowing the Muslims, Imam Sadiq (AS) has been reported as saying: "Do not be deceived by their prayers and fasting; for one may be accustomed to prayer and fasting and that he fears to give them up, but try them with the truthfulness in speaking and giving trusts back to their owners."[۶۴۱]

Ibrahim al-Makhariqi says: "I professed my faith to Imam Sadiq (AS), saying, 'I bear witness that there is no god but Allah. He is One .There is no partner with Him and that Mohammad is the Messenger of Allah and that Ali is the just Imam after him, then Hassan and Hossain, then Ali ibn al-Hossain, then Mohammad ibn Ali, and then you.' The Imam (AS) said: 'May Allah have mercy on you!' Then, he said: 'Fear Allah, fear Allah, fear Allah! It is incumbent on you to be pious, truthful in speaking, to give back trusts (to their owners), be chaste in belly (not to eat any ill-gotten thing) and private parts (chaste in sexual intercourse), in order to be good friend of us."[۶۴۲]

Imam Sadiq (AS) has been reported as saying: "There are four features in one whose faith is perfect ...; truthfulness, giving the trust (back to its owner), decency and good temper."[۶۴۳]

In Ameerul Mo'minin's description of pious men, the first feature he mentions is that their speech is to the point. The second feature of the pious, mentioned in the first verse aforementioned, "he who accepts it as the truth", we should say

that so long as one does not believe in the truth, in God, in the Messenger, in the unseen and visible world, the divine rules, the religious laws, and in all what God has sent of prophets and books, cannot be pious.

Hence, we consider Imam Ali (AS) as the true example of the pious.

The Messenger of Allah (SAW) has been reported as saying: "The truthful ones are three; Ali ibn Abi Talib, Habeeb the carpenter, and the believer of the people of the Pharaoh."[۶۴۴]

(۲) Another feature with which we can know the pious is the belief in the Unseen which includes the belief in God, the Prophet, his successors including Imam (AS) Mahdi (AS), the belief in what was revealed to the Holy prophet, the Last Day, Resurrection, Sirat (the Straight Way),[۶۴۵] Balance, Reckoning, Paradise and Hell as God has said: "And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter."[۶۴۶]

Belief is of several kinds:

۱- The belief in God and His Attributes

۲- The belief in the Messenger of Allah (SAW) and his qualities

۳- The belief in what the prophets have brought

۴- The belief in their successors and in their specifications

۵- The belief in the hereafter with all its specifications

۶- The belief in the angels

A person may have Belief in God, but not in His Attributes. He may believe in God, but he does not consider God as Just. He may believe in God but not in the messenger of God.

He may believe in the messenger of God, but he may not believe in what has been revealed to him. He may believe in the messenger of God, but not in his successors, or may not believe in the hereafter. The pious are those who have all kinds of belief, .which we have just mentioned, in their minds and hearts

As for the word "belief", Imam Reza (AS) has narrated from the Messenger of Allah (SAW) his saying: "Belief is knowledge in the heart, acknowledgement with the [tongue, and action with the organs of the body."[۶۴۷

Abu as-Salt al-Harawi says: "I asked Imam Reza (AS) about the meaning of belief, and he said: 'Belief is faith in the heart, declaring it with the tongue, and acting with the [organs of the body."[۶۴۸

Imam Ali (AS) said: "I asked the Messenger of Allah (SAW) about the meaning of belief, and he said: 'Belief is what we accept in the heart, say it with the tongue, and act with [the organs of the body."[۶۴۹

There are many traditions successively transmitted by the Imams of guidance, but .they are the same in terms of letter and spirit

Allamah Majlisi has devoted one chapter of Bihar al-Anwar to "belief" which includes :all verses and traditions on the topic whose summary is as follows

Belief is the collection of true beliefs and the five fundamental principles whose fruit -۱ is the prohibition of murder, plundering, and disgrace in this world, and the rightness of deeds, deserving of reward, not dwelling in Fire forever, and the deserving

.of forgiveness and intercession in the Hereafter

Belief is the above-mentioned opinions together with the obligations mentioned in -٢ .the Quran and the abandonment of major sins for which God has promised of fire

The said opinions together with the obligations and abandonments of prohibitions -٣ the result of which is joining the favorites of God and living with the righteous in high .stations

Belief is a high station with God, by doing recommendable acts, refraining from -۴ non-recommendable and even some permissible things. This kind of belief belongs to .the prophets, their successors and the perfect believers

About the belief in God, the Prophet, and the Day of Judgement, there is the question as to whether thought or (certain) knowledge is sufficient or it should be based on reasoning, and through Ijtihad, knowledge and belief appear. Jurisprudents in their books of practical laws of Islam have raised this issue and each group have their own .views

Allamah Majlisi says: "From what we have said it is inferred that belief is the acknowledgement of One God, of His Attributes, Justice, wisdom in prophethood, and in what the prophet has brought, and the accepting of all of them. Most of Muslims, or .some of them, claim that there is consensus on this matter

As for the acknowledgement of the leadership of the twelve Imams (AS), it is the belief of Imamiyyah (Twelver Shia). The Shiite Muslims consider the acknowledgement of Imamate as a must in the same way that the acknowledgement .of God and prophethood is necessary

How good it is for people

to express their true beliefs to those who are qualified so that if there is any deviation in them, they shall be corrected. This tradition was common at the time of the Imams of guidance. For example, Abdul Adheem al-Hasani was keen to show his belief to Imam Hadi (AS). He narrated: "I went to see my master, Ali ibn Mohammad (al-Hadi) (AS). Seeing me, the Imam (AS) said: 'You are welcome, O Abul Qasim! You are truly ours adherent.' I then said: 'O son of the Messenger of Allah! I intend to show my belief to you, so that I will be steady on it if it is good until I shall meet God the Glorified.'

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The Imam (AS) said: 'O Abul Qasim, show your belief!' I said: 'I assert that God Almighty is One. There is nothing like Him. He is beyond description. He is neither substance nor is He created, but He creates everything. He has fashioned all human beings. He is the Lord of the universe and originator of everything. I bear witness that there is no prophet after Mohammad (SAW), His servant and Messenger. I also bear witness that Islam is the last religion and there is no religion after it until the Day of Judgment. I assert that the Imam, the caliph, and the leader after him is Ameer al-Mo'minin, Ali ibn Abi Talib (AS), and then Hassan, and then Hossain. After him is Ali Ibn al-Hossain, then, Mohammad ibn Ali, then Ja'far ibn Mohammad, then, Musa ibn Ja'far,

’!then, Ali ibn Musa, then, Mohammad ibn Ali, and then, you are, my master

The Imam (AS) said: ‘And after me there shall be my son Hasan. But, how shall be the ’?state of people towards his successor

’?I said: ‘How is it, my master

The Imam (AS) said: ‘He is not seen, and mentioning his name is not lawful until he ’.appears. He will fill the earth with justice after it is filled with injustice

I said: ‘I confess that their friend is the friend of God and their enemy is the enemy of God. To obey them is to obey God, and to disobey them is to disobey God. I also assert that the Holy Prophet’s night journey (ascending to heavens), the questioning in the grave, Paradise, Fire, Sirat, Balance and the Day of judgement are right and truthful. There is no doubt about them. I also believe that God will raise the dead to life. I assert that the religious obligations after the wilayah (guardianship of the infallible imams) are prayer, zakat, fasting, Hajj, Jihad, and the enjoining of good and ’.forbidding of evil

Then, Ali ibn Mohammad (AS) said: ‘O Abul Qasim! By God, This is the religion of God Who is pleased with it for His servants. Be firm on it! May God keep you firm on it in ”’.this world and the hereafter

Another feature of the pious is to keep up prayer. In this relation, God says: “… and (۳) [keep up prayer…”[۶۵۰

Obviously, keeping up prayer is different from performing prayer. Keeping up prayer

.is to perform it thoroughly

Since the pious know for whom and for what purpose they are performing their prayer, they are not unmindful of it. They know with what quality their deed will be fruitful. Hence, they will do their best to perform it correctly. We have already discussed the prayer in the section devoted to “Taqwa and prayer”. Therefore, further .elaboration is not necessary in this book

Another feature of the pious is charity. In this relation, God says: “... and spend of (۴) [what We have given them.”[۶۵۱

Quranic verses and traditions, which are related to charity, focus on property, but .commentators believe that charity includes property, power, position, and knowledge

:Ibn Fahd al-Hilli, in his book Udattol Da’ee, has classified charity into five classes

Charity of property -۱

Charity of position which is intercession -۲

Charity of wits which is consultation -۳

Charity of the tongue which is to reconcile opponents to each other -۴

Charity of knowledge that is to disseminate knowledge to those seeking it -۵

About charity, the Messenger of Allah (SAW) has been reported as saying: “Smiling to your brethren is a charity. To enjoin good, to forbid evil, to guide a misled person, to take away a stone, a piece of bone, or a thorn from the way of people, and to give a [pail of water to your brethren are all charities.”[۶۵۲

As for the charity of the tongue, the Holy Prophet (SAW) has been reported as saying: ”.“The best charity is the charity of the tongue

He was asked: “O messenger of Allah! What is the

charity of the tongue?" The Holy Prophet said: "It is to intercede in order to emancipate a slave, to spare someone's life, to do good to your brethren and to ward off an evil from them."[۶۵۳]

God Almighty has said: "And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is the heavens and the earth, it is prepared for those who guard (against evil), those who spend (benevolently) in ease as well as in straitness..."[۶۵۴]

That is to say that the pious spend as much as they can as charity.

Elsewhere, God has said: "It is not righteous that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (emancipation of) the captives, and these are they who guard (against evil)."[۶۵۵]

Concerning divorced women, God says: "And for the divorced women (too) a reasonable provision; (this is) a duty on those who guard (against evil)."[۶۵۶]

Charity seems to be the requirement for righteousness: "By no means shall you attain to righteousness until you spend (benevolently) out of what you love."[۶۵۷]

Elsewhere in the Holy Quran, God says: "And away from it shall be kept the one who guards most (against evil), who gives away his wealth, purifying himself. And no one has with him any

boon for which he should be rewarded, except the seeking of the pleasure of his Lord, the Most High. And he shall soon be well-pleased."[۶۵۸]

There are many verses and traditions on charity that has the following results:

۱ - Charity wards off Satan and breaks his back. The Messenger of Allah (SAW) has been reported as saying: "Shall I inform you of a thing which wards off Satan from you as the distance of east from the west if you do it?" They said: "Yes, O Messenger of Allah!" The Holy Prophet (SAW) said: "Fasting disgraces Satan, charity breaks his back, friendship in the way of Allah and doing righteous deed cut off his back, and asking for forgiveness cuts off his veins. There is a zakat for everything, and the zakat of bodies is fasting."[۶۵۹]

۲ - Charity deters bad death. The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "(giving of) Charity prevents horrible death!"[۶۶۰]

Abu Baseer narrated: "I heard Imam Sadiq (AS) say: 'Jesus (AS) passed by a group of people who were engaged in merrymaking. He (AS) asked: 'Who are they?' It was said: 'O spirit of Allah, this is a wedding party and they are the relatives of the bride and the bridegroom.' Jesus (AS) said: 'They are laughing now, but tomorrow, they will be weeping.' A man asked: 'What for, O prophet of Allah?' Jesus (AS) said: 'One of them shall die tonight.' Hearing this, people said to one another: 'God and His prophet say the truth.' Hypocrites said:

'!We will see it tomorrow'

The next day people found out that nothing had happened, so they said: 'O Spirit of Allah! The one you said would die has not died!' Jesus (AS) said: 'God will do what He wills.'

People rushed towards the house of the newly-weds. They knocked the door. The husband came to the door. Jesus (AS) said: 'May I see your wife?' The man went in, saying to his wife: 'The Spirit and Word of Allah along with his disciples are at the door. They want to come in.' The woman covered herself with a veil, and Jesus (AS) entered the house, saying to her: 'What did you do last night?' She said: 'I did not do anything extraordinary except that a beggar, who usually came to the door every Friday night and we would give him some food from what we had. Last night, he came to the door, but since we were busy in a matrimonial duty, no one answered him. When he called us repeatedly, I jumped out of bed, went to the door, and gave him some food as usual.'

Jesus (AS) said: 'Jump up and leave your place.' People saw that a snake was under her dress. When she shook herself, the snake ran away. Jesus (AS) said: 'The danger was warded off due to the charity you gave.'"[۶۶۱]

۳ - Charity protects wealth and makes it be blessed. Imam Hassan Askari (AS) narrated from his fathers that Imam Musa ibn Ja'far al-Kadhim (AS): "Imam Sadiq (AS) was accompanied by a

group of wealthy people when they were informed that there were robbers on the way. The companions started shivering with fear. The Imam (AS) said: ‘What is happening to you?’ They said: ‘We fear that our wealth may be taken away. Can we entrust them to you? Perhaps they will not take them from you.’

The Imam (AS) said: ‘I may lose my life for it.’ They said: ‘What shall we do then? Shall we bury them somewhere?’ The Imam (AS) said: ‘It will be either wasted or taken away by strangers.’ They said: ‘What shall we do then?’ The Imam (AS) said: ‘Entrust it (the wealth) to One Who will safeguard it and will increase it more than you need.’ They asked: ‘Who is he?’ The Imam (AS) said: ‘It is the Lord of the universe.’ They said: ‘How can we entrust it to Him?’ The Imam (AS) said: ‘Spend from it on the poor Muslims.’ They asked: ‘Who are the poor here?’ The Imam (AS) said: ‘Decide to spend one third of it as charity so that God will ward off the misfortune for you against those whom you fear.’ They said: ‘We have made our decision!’ The Imam (AS) said: ‘Then, you are protected by God. Go ahead!’ They went on their way until they saw the highwaymen. They were horrified. The Imam (AS) said: ‘What are you afraid of when you are protected by God?’ The highwaymen came forward, stood before the Imam (AS), kissed his hand, and said: ‘Last night, we

dreamt of the Messenger of Allah (SAW) who ordered us to protect you against enemies and robbers.' The Imam (AS) said: 'We are not in need of you. The One who '.repelled you from (harming) us, will repel them too

The companions of the Imam (AS) completed their trip safely. They gave one third of their wealth to the poor as charity. They gained ten Dirhams for every Dirham they had put in business. They said to themselves: 'How abundant the blessing of Imam Sadiq (AS) is!' The Imam (AS) said: 'You came to know about the meaning of blessings [in dealings with God. Therefore, continue to do so.'"[۶۶۲

۴- Charity increases sustenance. Imam Reza (AS) has reported the Messenger of Allah [(SAW) as saying: "Seek sustenance by giving charity."[۶۶۳

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۵- For each Dirham given in charity in the way of God, seven hundred rewards will be [written.[۶۶۴

۶- .(Charity keeps away man from fire (hell

The Messenger of Allah (SAW) has been reported by Imam Ali (AS) as saying: "Every favor done to a wealthy or a poor one is as charity; therefore, , even if it is a half of a date, for God Almighty will grow it in the same way that you grow your infants or a young camel, and He (Allah) will give it back to you on the Day of Judgment when it [shall be greater than a great mountain is."[۶۶۵

۷- Charity cures diseases. Imam Sadiq (AS) has been reported as saying: "Cure your [diseases with charity!"[۶۶۶

۸- Charity protects you against fierce animals

and insects. Imam Reza (AS) has been reported as saying: "There was a long famine among the Children of Israel. A woman had a piece of bread. She was about to put it into her mouth when a beggar called: 'O woman! I am hungry.' The woman said to herself: 'Shall I give charity at this time?!' She gave that piece of bread to the beggar. The woman had a small child who had gone to the desert to collect firewood. A wolf caught the small child and was carrying him away. The mother followed the wolf.

God Almighty missioned Gabriel to take the small child from the mouth of the wolf and returned him to his mother, saying: 'O believing woman! You are pleased now. This morsel is in return for the morsel you have given as charity.'"[۶۶۷]

۹ - The Charity given at night lessens God's wrath, omits major sins, and makes reckoning easy. Charity given at day increases one's wealth, prolongs his life, and wards off unluckiness of that day.[۶۶۸]

۱۰- God Almighty receives the charity.

Imam Ali (AS) has been reported by Imam Baqir (AS) and Jabir al-Ju'fi as saying: "I gave a dinar as charity one day. The Messenger of Allah (SAW) said: 'Do you not know that the charity of a believer does not come out of his hand unless seventy devils will say him: 'Do not give it!' And it is not put in the hand of the beggar without being put first in the hand of God Almighty. Has God not said:

Do they not know that Allah accepts repentance from His servants and takes the"
[alms?"[۶۶۹]'"[۶۷۰

Even if there were no benefits in charity, the fact that God Almighty receives it would suffice. Imam Sadiq (AS) says: "Whenever my father wanted to give a charity, he himself would put it in the hand of the needy. He would then take it back from the needy, kissed, smelled, and then he would give it back to them. He did so because [charity is put in the hand of God before it is put in the hand of a needy one."[۶۷۱

Obviously, this does not mean that God has any hand or foot, but it means that God accepts the charity before it is placed in the hand of a beggar. There are other benefits in charity, which is beyond the space of this book. Nevertheless, there are rules, which have to be taken into consideration when charity is given. One is to avoid hypocrisy. It has been recommended to give charity secretly. Imam Baqir (AS) has said: "The doing of good prolongs one's life and the giving of charity secretly lessens [God's wrath."[۶۷۲

[God says: "And those who spend their property (in alms) to be seen of people..."[۶۷۳

The other one is to avoid laying others under obligation. God has said: "O you who believe! Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as

the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare."[۶۷۴]

It is to be added that charity and spending of one's property do not mean that a Muslim should give a small sum of money to a beggar in the street. Serving one's parents and relatives is the best kind of charity. The building of mosques, schools, hospitals, clinics, providing the poor with clothes, needy girls with dowry, facilitating marriage for needy youngsters, financing religious propagation, publishing books on the truth of Islam, and their likes are the best kinds of charity.

۵- One of the other signs by which we can identify the pious is the control of one's anger which is the best feature as seen in the lives of the prophets and the Imams of guidance (AS). God has considered it as one of the features of the pious when saying: "And hasten to forgiveness from your Lord; and a garden, the extensiveness of which is (AS) the heavens and the earth, it is prepared for those who guard (against evil), Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men."[۶۷۵]

Imam Sajjad (AS) has reported the messenger of Allah as saying: "From the most beloved ways to Allah the Almighty are two potions; a potion of anger that you repel with forbearance and a potion of calamity that you repel with patience."[۶۷۶]

Imam Sadiq (AS) has been reported as saying: "There is no

servant, who restrains his anger, except that God Almighty increases his honor in this world and the hereafter. God has said: "…those who restrain (their) anger and pardon ".men; and Allah loves the doers of good

[Hence, God will reward them for restraining their anger."[۶۷۷

There are many traditions on forbearance and endurance, but what is this anger that is recommended to be avoided? Why has anger been so much reproached? What kind of pest is anger about which the Messenger of Allah (SAW) has said: "It spoils faith as [vinegar spoils honey"?[۶۷۸

Allamah Naraghi has said that people are of three groups in relation to anger; some people get angry almost to excess that they easily go off the handle. Some people do not get angry at all, whereas due to religion and reason anger is necessary in certain circumstances. Some other people are moderate with respect to anger. They show anger at its proper time and restrain it when reason and religion prohibit them. The first group of people put aside reason and religion when they get angry, and hence .follow this perishing evil

Imam Baqir (AS) has been reported by Au Hamza ath-Thumali as saying: "Anger is a spark of the fire of Satan which is in the inner part of human beings. When one of you gets angry, his eyes become red, the wind of anger is blown into his veins, and Satan enters into him. Therefore, whenever you get angry, sit down on the earth so that [satanic temptation may leave you."[۶۷۹

(Imam Sadiq (AS

has been reported as saying: “Anger ruins the heart of a wise man. Whoever cannot [control his anger cannot control his mind.”[۶۸۰

Imam Sadiq (AS) has reported: “I heard from my father his saying: ‘One day, a Bedouin came to the messenger of Allah (SAW), saying: ‘I am living in the desert. Give ’!me some advice

The Holly Prophet (SAW) said: ‘I advise you not to get angry!’ The Bedouin asked the same question three times and heard the same answer. He said to himself: ‘I will not ”’.ask him anymore, for the Messenger of Allah (SAW) will not say but good

Imam Sadiq (AS) has said: “My father said: ‘What is worse than anger?! Verily, a man may be angry and kills (out of anger) someone that Allah has prohibited (killing him) [and accuses a chaste woman of disgracing things.”[۶۸۱

In another tradition, we read that a man came to the Messenger of Allah (SAW), saying: “O messenger of Allah! Teach me something!” The Holy Prophet (SAW) said to ”!him: “Go and never get angry

The man said: “This very advice is sufficient for me.” He went back to his people. There was a dispute among his tribe. He took his weapon and prepared himself for fighting. He, immediately, remembered the Holy Prophet’s advice. Putting aside his weapon, he went to his tribe, saying: “I will pay the blood-money of any injury, killing, ”...and assault

”.The second party said: “We are worthier of it than you are

The Holy prophet (SAW) said: “The disputing parties made peace, and anger was ”.removed

This man might be the same person to whom the Holy Prophet (SAW) said: "I advise you not to get angry."

When anger subsides, all its consequences shall be removed. But when the pot of anger starts boiling, it will bring about vices, such as killing and false accusation of unchastity which are major sins. Some of its sinister signs are: abusing others, making fun of others, dishonoring others, breaking people's hearts, creating discord among Muslims, injuring and cutting off parts of bodies. For this reason, Imam Sadiq (AS) has been reported as saying: "Anger is the key to every vice."[۶۸۲]

No one should have this impression that anger cannot be restrained; otherwise, all these instructions would be worthless.

Abus Salt al-Harawi narrated: "I heard Imam Reza (AS) saying: "God Almighty revealed to one of the messengers: 'When it gets morning, eat the first thing you see, hide the second thing you see, accept the third, make the fourth desperate, and escape the fifth.' When it was morning, the man set out and the first thing he saw was a big mountain. He stopped, saying to himself: 'God Almighty has ordered me to eat it. But how can I do it? Surely, God does not order me to do what I cannot do.'

He went on his way until the mountain looked so small to him that he found it as a morsel. He realized that it was the purest thing he had eaten. Metaphorically, this was the mountain of anger, because when one gets angry, he cannot see

himself nor will he realize the intensiveness of his anger. But when he controls himself and his anger subsides, it shall become like a morsel which can be easily [swallowed."[۶۸۳

The scholars of ethics have offered solutions for anger by which one can get rid of it. Firstly, one should see what the root of his anger is. Arrogance, self-conceit, obstinacy, derision, greed, enmity, and love of wealth are the main factors behind anger. Secondly, one should carefully read traditions on the prohibition of anger. Thirdly, one should study traditions on Taqwa in relation to anger. Fourthly, one should look into traditions about forbearance and endurance and realize that there is an authority above all and that is God. Fifthly, one should realize that anger is a disease and it must be cured. Sixthly, one should see how prophets treated their .tribes

part ۴

See how kindly the Holy Prophet (SAW) treated a rude Bedouin. It is related that a man from the Bani Salim tribe came to the Holy Prophet while carrying a sword and a lizard in his lap. He shouted loudly: "O Mohammad! You are a sorcerer and liar. Heaven and earth have not seen a liar like you. You imagine that God has raised you from among people. I swear by Lat and Uzza[۶۸۴] that I would kill you with this sword if my ".relatives would not call me hasty

The Holy Prophet's companions lost patience. Umar said: "O Messenger of Allah, if you permit, I will kill him!" The Holy Prophet (SAW) said: "Sit

in your place! A forbearing man is entitled to become a prophet!" Then, he said: "O Arab brother! Who are you looking for? Embrace Islam so that you will be saved from the fire of Hell." The man became angrier...after seeing the proof, the heart of the man was illuminated with the light of faith. He said spontaneously: "I bear witness that ".there is no god but Allah and that Mohammad is the Messenger of Allah

When the man embraced Islam, the Holy Prophet (SAW) turned to his companions and said: "Teach him some verses of the Quran." Then the Holy Prophet asked about his financial state. The man said: "By God, I am the poorest one among the Bani Salim ".tribe

Turning to his companions, the Holy Prophet said: "Who shall give him a camel that I will ensure paradise for him?" Sa'd ibn Ebadah gave him a red camel. Then the Holy .Prophet (a.s.) described the camel he would have in paradise

Turning again to his companions, the Holy Prophet said: "Who shall give him a crown that I will ensure the crown of piety for him?" Imam Ali (AS) put his own turban on the head of the man and asked the Holy Prophet about the crown in paradise. The Holy .Prophet elaborated it

For the third time, turning to his companions, the Holy Prophet said: "Who shall give him food that I will ensure his provision for the hereafter?" Salman asked: "What is the ,provision of the hereafter?" The Holy Prophet said: "I ensure that

at dying, the tongue shall utter: ‘there is no god but Allah and Mohammad is the Messenger of Allah’. If this does not happen, neither you shall meet me, nor shall I ’.meet you

In order to give the man food, Salman went to the house of one of the Prophet’s wives, but nothing was gained. He passed by the house of Fatima (the Prophet’s daughter), saying to himself: “All good is here.” He knocked the door. Lady Fatima (a.s.) was behind the door. Salman told her the story of the man. Lady Fatima (a.s.) said: “We have not had food for three days. My sons, Hassan and Hossain, are hungry too, but I will not reject benevolence. Take my dress to Simon (Sham’oon) the Jew, and ”.leave it with him as pledge for some barley and some dates

Salman took the dress to the Jew and told him the story. Looking at the dress, Simon said: “This is the same asceticism and piety that the prophet Musa (AS) has taught us in the Torah.” He professed Islam and offered barley and dates to Salman who took .them to Lady Fatima. She made flour, kneaded it, baked bread, and gave it to Salman

Salman said to her: “Take a loaf of bread for Hasan and Hosain.” Lady Fatima (a.s.) ”.said: “I will never take back what I have given in the way of God

Salman brought the bread and dates to the Holy Prophet who asked: “Where from :have you got these loaves of bread and dates?” Salman said

".From Fatima's house"

The Holy Prophet, who had not eaten for three days, went to his daughter's house and knocked the door. He found Fatima weak and pale. He asked her: "What is the matter? Fatima said: "Dear father! We have not eaten for three days. Hasan and Hosain are hungry and asleep." The Holy Prophet (a.s.) awakened them. He seated them on his thighs and asked Fatima (a.s.) to sit before him. At this time, Ali (a.s.) entered the house and hugged the Holy Prophet (a.s.), who looked towards the sky, saying: "O Allah, my Lord and my Master! These are my household; remove ".uncleanness from them and purify them a thorough purification

Then, Fatima went to the altar of her prayer, performed a two-rak'a prayer and, raising her hands towards heaven, she said: "O Allah, my Master! This is Mohammad, Your Messenger, and these are Hasan and Hosain, the grandsons of Your Messenger. O Allah! Send down heavenly food for us in the same way that You sent down heavenly food for the Children of Israel who ate from it and disbelieved in it! O Allah, ".send it to us. Surely, we will believe it

She had hardly finished her supplication when a big bowl of food was sent down from heaven whose smell was better than musk. Fatima put her hand round the bowl and .brought it to the Holy Prophet

Seeing that, Ameerul Mo'minin asked: "Fatima! Where has it come from?" The Messenger of Allah said: "O Abul Hasan! Eat from it and do not

ask any question." Then, he said: "Praise be to Allah Who does not desire food for anyone but one who is like the daughter of Imran: "Whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Maryam! Whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without [measure."[۶۸۵

The Holy Prophet, Ali, Hasan and Hossain ate from that food. After some time, the Holy Prophet (a.s.) came out of Fatima's house. He went to the man from the Bani Salim tribe. He gave him some provision and a camel and saw him off. When the man went to his tribe, he cried out: "Say there is no god but Allah and Mohammad is the Messenger of Allah." The elderly men of his tribe drew their swords, saying: "Have you converted to the religion of Mohammad who is a sorcerer and liar?" The man said: "Mohammad is neither a sorcerer nor a liar, O people of Bani Salim! The God of Mohammad is the best God, and Mohammad is the best messenger." When the man expressed his spiritual state, four thousand people embraced Islam on the same [day."[۶۸۶

Such behavior of pardoning and forgiving has been related about the Holy Prophet .(SAW) on many occasions

To find a cure for such a vice, it would be better to have a look at the states of the Imams of guidance and the rightful successors of the Messenger of Allah. Take the states of Ameerul Mo'minin

into consideration. You can see how he treated his own killer, the cursed Ibn Moljam, .who was most wicked

Take into consideration the pardon, forbearance and endurance of his (Imam Ali) sons. You can see how Imam Hasan (AS) treated a rude man from Sham. Have a look at the behavior of Imam Baqir (AS) towards the man from Sham, and of Imam Musa ibn Ja'far (AS) towards al-Amri and their reactions to the rude people. It is the best .model to follow in repelling anger

The states of Imam Sajjad (AS) are the best ways to fight against anger. A relative insulted Imam Sajjad (a.s.) and went away. Turning to his companions, Imam Sajjad (a.s.) said: "Did you hear what he said? Let us go and visit him and see his reaction." "!The companions said: "You should reply to him

On the way, Imam Sajjad (AS) kept on reciting the verse "...and those who restrain their anger and pardon men..."[۶۸۷] The companions found out that the Imam (AS) was not going to show any reaction. When they reached the house of that man, they called him. The man, who had the impression that the Imam (AS) had come to retaliate, prepared himself for such a reaction. But the Imam (AS) went forward, saying: O brother! If those bad things you said about me are true (in me), may God forgive me, ".and if they are not in me, may God forgive you

The man, who had become ashamed, came forward, kissed the Imam's forehead, and said: "I am

[worthier of those accusations, and they are not in you.”[۶۸۸

No one should say that these acts are only the features of the infallible Imams who were tolerant and that we cannot act like them. We should know that those, who were educated by the same Imams, have the same features too. An example is Malik al-Ashtar. One day, Malik was passing through the market of Kufa. A man from the market threw a hazelnut at him, thinking that Malik, who was wearing shabby clothes, was an ordinary man. Malik was one of the leaders appointed by Ameerul Mo’minin. He was the one about whom Imam Ali (AS) said: “Can any woman give birth to one like ”?Malik

Describing Malik, Ibn Abil Hadeed writes: “Malik was courageous, noble, forbearing, a very eloquent poet, and a great man of the Shia who had an honorable position in ”.(supporting Imam Ali (AS

Then he says: “How great mother she is who has reared such a man as al-Ashtar. If one takes an oath that God Almighty has not created anyone more courageous than ”.(he is except his master Ali ibn Abi Talib, I would not fear for him any sin (blame

Malik paid no attention to the man, and walked away. A man, who was nearby and had watched the scene, said to that man: ‘Woe to you! Do you know against whom .’you threw that hazelnut?’ He said: ‘No!’ The man said: ‘He is Malik al-Ashtar

.As soon as the man realized what he had done, he started shivering of fear

.He went after Malik to apologize

At this moment, Malik was busy offering prayer in the mosque. When he finished his prayer, the man went to him, greeted and bowed down to him. Malik said: "What are you doing?" The man said: "I want to make up for my boldness. I apologize to you. I did not know you." Malik said: "It is not important. By God, I did not come to the [mosque save to pray God to forgive you."[۶۸۹

One of the other features of the pious as mentioned in the Holy Quran is pardoning. -۱ Describing paradise, God says that such a paradise is for the pious. These people have been described as: "Those who spend benevolently in ease as well as in [straitness, and those, who restrain their anger and pardon people."[۶۹۰

Pardoning is a feature that a few people have, for it is very difficult for people to forgive other people's doings. There are a few people who do not decide to revenge even against an abuse or hot temper or against an act of oppression and tyranny. Pardoning is the feature of the pious. In this relation, God says: "…and it is nearer to [righteousness that you should relinquish."[۶۹۱

There are many verses in this relation and one of them is: "Take to forgiveness and [enjoin good and turn aside from the ignorant."[۶۹۲

part ۵

In Majma', it has been related that when this verse was revealed to the Holy Prophet, .he asked Gabriel about the meaning of it. Gabriel said: "I do not know

I should ask God about it." Coming back, Gabriel said: "O Mohammad! God has ordered you to forgive one who has done you wrong, forgive one who has deprived you, and to maintain relationship with one who has cut off his relation with you." [۶۹۳]

In Jawami', Imam Sadiq (AS) has been reported as saying: "God has ordered His Messenger of moral virtues. There is no verse in the Holy Quran except that moral virtues are introduced in it as the best."[۶۹۴]

In another verse, God says: "And let them pardon and show indulgence. Do you not love that Allah may forgive you?"[۶۹۵]

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "Try your best to forgive and pardon (others)! Surely, forgiveness does increase man's honor. Therefore, forgive one another so that God may honor you."[۶۹۶]

In a commentary on this tradition, Allamah Majlisi says: "One of the temptations of Satan is that if one does not take revenge, he shall be humiliated, whereas it is not so. To give up revenge and follow forgiveness will lead to sublimity, especially when one is in a position of power. Seeking revenge will only cause further dispute and loss of life and property which subsequently entail humiliation and regret.

Imam Ali (AS) has been reported as saying: "When you overcome an enemy, choose pardon and thank God for the power you have over him (the enemy)."[۶۹۷]

The Messenger of Allah (a.s.) has been reported by Imam Baqir(AS) as saying: "When the Day of Judgment comes, a herald will

call: 'Let those in front and back of the crowd hear it. Where are the people of superiority?' Some people shall raise their heads, and the angels shall welcome them. Then they shall be asked: 'What was your superiority for which you have been distinguished?' They shall say: 'We were offended in the worldly life, but we tolerated it. We were disrespected, but we often forgave.' Then the herald on behalf of God Almighty shall call out: 'My servants said the truth! Open the way for them to enter paradise without being reckoned.'"[۶۹۸]

Imam Ali (AS) has been reported as saying: "Forgiveness is the crown of virtues."[۶۹۹]

"Forgiveness is the alms of power."[۷۰۰]

"Forgiveness is the best of benevolence."[۷۰۱]

"Forgiveness is a virtue and excellence." [۷۰۲]

"Forgiveness is the best of benediction."[۷۰۳]

"Forgiveness is the ornament of power."[۷۰۴]

Imam Ali (AS) has said: "There are two things which cannot be weighed; forgiveness and justice."[۷۰۵]

Abdul Razzaaq has reported: "Imam Sajjad (AS) had a slave girl who used to pour water on his hands when he washed his hands and face. One day, the pitcher fell off her hand on the face of the Imam (AS), injuring his face. The Imam (AS) raised his head and had a look at the slave girl who said: God Almighty states: "Those who restrain (their) anger."[۷۰۶] The Imam (AS) said: 'I have restrained my anger.' The slave girl said, "And pardon people."[۷۰۷] The Imam (AS) said: 'May God pardon you.' The slave girl said: "And Allah loves the doers of good."[۷۰۸] The Imam (AS) said: 'Go! You

[are free!'[۷۰۹

.In relation to forgiveness, we should truly follow the examples of our Imams

The forgiveness of the prophets like Joseph, Noah, Jesus, Moses, and especially the .Holy prophet of Islam (peace be on them all) is outstanding

When the Holy Prophet (SAW) conquered Mecca, he gave the standard to Sa'd ibn Ibadah. Sa'd cried out: "Today is the day of captivity and killing of the people of Mecca. God has humiliated the people of Quraish." Abu Sofyan came to the Holy Prophet, saying: "Have you ordered the killing of your tribe? Sa'd says such a thing. For the sake of Allah, give it up! You are the best of people and the most merciful one." The Holy Prophet rose up before people and said: "Today is the day of mercy. God has ".honored the Quraish

He then dismissed Sa'd ibn Ibadah from his position, handed the standard to Ali and ".said: "Take this and say loudly, today is the day of mercy

Ali (a.s.) took the standard and curried out what his cousin had said. After breaking some of the idols, the Holy Prophet told Ali to bring down some idols which were on the top of the Ka'ba. Ali (a.s.) put his feet on the shoulders of the Holy Prophet, threw down the idols and broke them. The images and icons of prophets and angels, which the atheists had painted, were removed from the Ka'ba walls and monotheistic mottos like, "there is no God but Allah, He is one, He has kept His promise, given victory to

His servants, and defeated all the parties alone" were chanted. Turning to the Meccans, The Holy Prophet (SAW) said: "What do you have in mind and what do you "?say

They said: "We speak good and we think good. You are an honorable brother and honorable nephew who have gained power over us." These words impressed the tenderhearted prophet that his eyes were filled with tears. The people of Mecca started weeping too. The Holy Prophet (SAW) then said: "I say the same thing that my brother Joseph said. "(There shall be) no reproof against you this day; Allah may [forgive you, and He is the most Merciful of the merciful.""[۷۱۰

You were bad kinsmen for your prophet. You denied and expelled him from among you. You harmed me with all kinds of harms and were not satisfied with that, until you came to Medina and fought me. I forgive you. Go wherever you wish. You are free [(tulaqa')."[۷۱۱

The poems of ibn Seifi refers to the same thing. A reliable Sunni Muslims called Sheikh Nasrollah ibn Majlisi reports: "One night I saw Ameerul Mo'minin in my dream. I said to him: 'O Ali, you conquer Mecca and declare that whoever enters Abu Sofyan's house is safe, but on the Day of Ashura, what the sons of Abu Sofyan did to your son and what '!great oppression against hi they did

'?The Imam said : 'Have you heard Ibn Seifi's poem about this

'!I said: 'No

'!The Imam (AS) said: 'Go to him and take the poem

After waking up, I went

to him and told him about my dream. Hearing my dream, he was greatly amazed and he began weeping. He swore that no one had ever heard even one word from that [poem. Then, he started reciting the poem:[۷۱۲

,We were I power, and pardoning was our nature“

.But when you were in power, a stream of bloods flowed

,You allowed the killing of captives

.but how often we pardoned and forgave captives

,(It is enough this difference between us (and you

”.And every vessel exudes of what it has in it

.Pardon and forgiveness of the Imams of guidance (AS) is the best lesson of civility

Imam Sadiq (AS) has been reported as saying: “When the month of Ramadan came, Ali ibn al-Hossein (AS) did not punish his slave girls and slave boys. He would take a note of their disobediences until the last night of that month when he gathered and made them confess their misbehaviors. Then, he would stand in the middle of them and say loudly: ‘Repeat what I say!’ Then, he would say: ‘O Ali ibn al-Hossein! Surely, your Lord has reckoned on you what you have reckoned on us. With Him is a Book which will speak truthfully against you of what you committed and you have done. He has not neglected any small or great doing. Therefore, forgive us as you expect God to forgive you…as the Holy Quran says: “And they should pardon and show ”?indulgence. Do you not love that Allah may forgive you

Shedding tears, Ali ibn al-Hossain then would say: ‘O Lord! You

have ordered us to forgive one who has done injustice to us. Forgive us then as You have ordered so. O Lord, You are more deserving of forgiveness than we are. You Who have said: ‘Do not drive a beggar away from the door, we are now at the .threshold of Your door, hoping for forgiveness! We ask You to forgive us

O Lord! Do us a favor! Do not make me desperate! Make me among those who have ’.enjoyed Your blessings

Turning to the slaves, the Imam (AS) said: ‘I have forgiven you! Have you forgiven me too?’ They said: ‘We have forgiven you!’ Then the Imam (AS) asked the slaves to say: ‘O Allah! Forgive Ali ibn al-Hossain as he has forgiven us, and set him free from Fire as he has set us free from slavery.’ They repeated the same and then the Imam (AS) ’!said: Amen, O Lord of the worlds

Then the Imam (AS) said: ‘Go, for I have forgiven and set you free, hoping that God [may forgive and set me free from Fire.’”[۷۱۳

Such states are much seen in the infallible Imams’ lives. We ask God to make us the .true followers of them to enjoy such states

Another feature, with which God has described the pious, is the “fear of Allah”, - ۲ openly and hiddenly, though God has spoken much of the hiddenly fear in the Holy Quran. Perhaps, this is because even the impious apparently fear God, but what is .important about Taqwa is to fear God in secret

The Lord of

the universe says: “And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil, those who fear their Lord in secret and they are fearful of the Hour.”[۷۱۴]

Yes! The fear of God which is the fear of disobeying His orders and the fear of His greatness and might is the feature of every pious man. Hence, both the Quranic verses and the traditions have repeatedly mentioned it: “And he who obeys Allah and His Apostle, and fears Allah, and is careful of his duty to Him, these indeed are the victorious.”[۷۱۵]

In another verse, we read: “Allah has revealed a most excellent discourse; a book conformable to itself, and containing repeated admonitions. The skins of those who fear their Lord shrink for fear thereat...”[۷۱۶]

The messenger of Allah (SAW) has been reported as saying: “When the skin of man shudders from the fear of God, his sins shall fall down (be omitted) as the leaves of a tree fall down.”[۷۱۷]

God says: “And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, then surely the garden shall be the abode.”[۷۱۸]

The reason why the learned fear Allah mostly is because of their knowledge of God and His attributes. It is due to the same reason that the Messenger of Allah has been reported as saying: “I am the most fearful of Allah and the most careful of my duty to Him.”[۷۱۹]

Imam Sadiq (AS) has

been reported as saying: "whoever acknowledges God will fear Him, and whoever fears Him will keep away from the worldly desires."[720]

part 6

In a commentary on this tradition, Allamah Majlisi writes: "Whoever acknowledges the glory of God and His control over everything will fear Him, and whoever acknowledges his need of God and realizes that his survival and perfection depends on Him will be fearful of receiving all these blessings, and whoever is fearful will turn away from the world and desires.

Men of hearts (thoughtful people) believe that this world is the farm of the hereafter; the heart is the soil, faith is the seed, and devotion is the plowing of the earth. A heart absorbed by the worldly pleasures is a wasteland in which nothing grows. The Day of Judgment is the harvest time. Therefore, one does not know whether his heart is a farmland or a wasteland. His fear and hope are because of that he does not know whether he can or not reap, on the Day of Judgment, what he has sown.

There are many Quranic verses in this relation, but here we will mention some traditions.

The Messenger of Allah (SAW) has been reported as saying: "There are four pillars to Taqwa, one of which is the fear of Allah."[721]

Imam Sadiq (AS) was asked: "What was there in the last will of Luqman?" The Imam (AS) said: "There was something amazing in it. He said to his son: 'Fear God Almighty so much that if you bring to Him all the good of

men and Jinn, He will punish you, and be hopeful of Him so much that if you bring all the sins of men and Jinn to Him, He will have mercy on you."

Then, the Imam (AS) reported his father as saying: "There is no believer except that there are two lights in his heart; the light of fear and the light of hope. They should be in a way that no one is more than the other is."[۷۲۲]

Ishaq ibn Ammar narrated: "Imam Sadiq (AS) said to me: 'O Ishaq! Fear God as if you see Him. If you think that He does not see you, you have become an unbeliever. If you know that He sees you and then you commit sins, you make Him the humblest of the observers over you."[۷۲۳]

Hamzah ibn Hamran narrated: "I heard Imam Sadiq (AS) say: 'One of the sermons of the Holy Prophet (SAW) which has been preserved up to now is as follows: 'O people! There are signs for you (every deed you do you shall its sign and effects), so be careful of your signs and effects (be careful to do deeds whose signs and effects shall be good) and there is a destination for you (paradise or hell) which you will finally reach. Be aware! A believer's deed is between two features; the time which has passed and he does not know what God will do with it and the time which has remained and he does not know what God will judge on it. Therefore,

a servant of God should take from himself for himself and from his worldly life for his next world. He should take something from his youth for the old age and from his life for his death. (I swear) by Him in Whose Hand the life of Muhammad is, there is no excuse after this world, and thereafter, there is no home but paradise and fire.'"[۷۲۴]

Some of the scholars like Allamah Majlisi in a commentary on this tradition have said: "Ma'alim (signs) are the Quranic verses which denote the leadership of the Imams and the necessity to obey them, or what is known of the injunctions of the Book and the Sunnah which include convincing and reasonable proofs."

Majlisi adds: "They may include what is valid of divine signs in the horizons and in man's self or they are the Imams, for they are the standards of lawful and unlawful things."

Allamah Majlisi says: "'Nihayah' or ultimate is the Imam (AS), for there is no more than one Imam (AS) in every age. It can also mean a person who is near to God according to his capability."

The late Faiz says: "'Ma'lam' is the signpost put on roads to show the name of roads and directions like those showing the direction to the Holy Mosque in Mecca."

Faiz further says: "Perhaps, it means 'the signposts of religion and religious law' which lead man to his resting-place in paradise and the abode of (eternal) settlement."

There are many traditions about this matter. In this relation, Abu Hamza ath-Thumali has reported

Imam Sajjad (AS) as saying: “A man, with his family embarked on a ship, but the ship was wrecked. They were all drowned except the wife of the man. The woman resorted to a plank and saved her life. She took refuge to an island where she met a highwayman who had committed all kinds of sin. Seeing the woman, the man said: ‘Are you a human being or a fairy?’ The woman said: ‘I am a human being!’ The man attempted to molest her. The woman shivered with fear. The man said: ‘Why are you so afraid?’ The woman said: ‘Go away from here. I am afraid of this (pointing to heaven).’ The man asked: ‘Have you ever done an indecent act?’ The woman said: ‘You are so decent, yet you fear God so much. I am worthier of fearing God than you are.’

The man rose up, left her, and went way. On his way, he saw a monk who traveled with him. The hot sun was overhead. Turning to the man, the monk said: ‘Call on God to send a cloud to cast its shade on us.’ The man said: ‘I do not have any good deed with my Lord, so I do not dare to ask Him for anything.’ The monk said: ‘I will pray and you say amen!’ The man said: ‘Very well then!’

The monk prayed and the man said amen. Soon, a cloud appeared and cast its shade on them. They were both walking under the shade of the cloud

until they reached an intersection. The monk took one way and the man took another way. The monk saw that the cloud was moving with that man. The monk said: 'You are better than I am. Your prayer has been answered and not mine. Tell me what the matter is.' The man told him his story with that woman. The monk said: 'Your past sins [have been forgiven because of your fear, so watch for your future!"[۷۲۵

Imam Sajjad (AS) has said: "Among the Children of Israel, there was a man who used to exhume graves (after burying the dead in them). One of his neighbors, who became ill and was about to die, sent for the exhumer, saying to him: 'What kind of neighbor was I to you?' The exhumer said: 'You are the best neighbor.' The neighbor said: 'I want to ask you something.' The exhumer said: 'What do you want me to do?'

The neighbor presented two shrouds to him, saying: 'Take the best one of these two, but promise not to exhume my grave when I am buried.'

The exhumer refused to take one of the shrouds, but the neighbor insisted so much that he accepted to take one.

When the neighbor died and was buried, the exhumer said to himself: 'Well, he is dead and buried. How does he know whether I have taken his shroud or have observed my promise?'

Therefore, he went to the grave to exhumed it. He was busy exhuming when he heard a loud cry: 'Do not do it!' The

exhumer left the grave and regretted his act. From that time on, he gave up his bad deed. Addressing his sons, he said: ‘What kind of father was I to you?’ They said: ‘You were a good father.’ He said: ‘I want you to do something for me.’ They said: ‘We will do whatever you say.’ The man said: ‘Burn my body whenever I die, and when my body turns into ashes, blow half of my ashes in the desert and the other half in the ’.sea

When the man died, his sons did according to his last will. When they blew the ashes, God Almighty said to the desert: ‘Gather what is there in you’, and said to the sea: ‘Gather what is there in you.’ When the man stood before Almighty Allah, Allah asked him, ‘ What made you to make such a will to your children to do? He said: ‘O Lord! By Your honor, it was because of the fear of you!’ God Almighty said: ‘I will please your [opponents, relieve your from, and forgive you.’”[۷۲۶

Leith ibn Abi Salim narrated: “I heard a man from the Ansar say: ‘One day, the Messenger of Allah (SAW) was sitting under the shade of a tree in a hot summer day when he saw a man taking off his shirt, putting his bare body, back, belly, and forehead on the hot earth, saying: ‘O my self! Taste it! What is with God Almighty is ’!greater than what you have done to yourself

The Messenger of Allah

SAW), who was watching that scene, called the man and said to him: 'O servant of) Allah! I saw something from you that I had never seen from others. What made you do that?' The man said: 'The fear of Allah made me do so. I said to my self: Taste it! '.What is with God is greater than what you have done to yourself

The Holy prophet (SAW) said: 'Actually, you feared God as you should have feared '.Him. Your Lord takes pride in you before the angels

Turning to his companions, the Holy Prophet (a.s.) said: 'O you who are present! Bring '.your friend here so that he will pray for you

They brought the man who prayed for them, saying: 'O Lord! Set our affair in [guidance. Make piety be our provision and paradise our resting place.'"[۷۲۷

We would better follow such models and look into the states of the prophets like Yahya ibn Zakariyya and the infallible Imams, peace be on them al, and see their fear of God. We should see how Ameerul Mo'minin looked pale whenever he intended to perform ablution, or how Imam Hasan (AS) began shivering because of the fear of God whenever he intended to perform prayer. Aa'ishah narrated: "Whenever the prayer time came, the Messenger of Allah looked as if he did not know us and we did [not know him."[۷۲۸

Habbah al-Urani narrated: "One night, Nawf al-Bikali and I were sleeping in front of the house. When some hours of night passed, we saw Ameerul Mo'minin, putting his hand

on the wall like a fascinated lover, reciting this verse: "Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire."[۷۲۹]

After reciting this verse, Imam Ali (AS) asked: 'O Habbah! Are you asleep or awake?' I said: 'I am awake! When you are in such a state, what else should we do?'

I saw the Imam (AS) while tears dropping from his eyes. He then said: 'O Habbah! There is a station for God and there is a station for us. Nothing of our deeds is hidden from Him. O Habbah! Surely, God is nearer to us than our vein is. O Habbah! Nothing can hide us from the eyes of God.' Turning to Nawf, Imam Ali (AS) said: 'O Nawf, are you asleep?' He said: 'No, O Ameerul Mo'minin! How can I go to sleep when your state tonight made me weep?' The Imam (AS) said: 'O Nawf! If you keep on weeping for fear of God Almighty tonight, your eyes shall be radiant tomorrow (on the Day of Resurrection) before God Almighty!'"[۷۳۰]

Kinds Of Fear [۵۲]

The scholars of ethics have classified "fear" into different categories as follows:

۱- Fear of something that is certain to happen that

it has been predestined by God; in traditions, it is called “fate” or “destiny” like dying, becoming orphan, or remaining a widow. Imam Ali (AS) has been reported as saying to an old man, who was present in the Siffeen Battle,: “You do not go up a mountain or go down a valley unless it is decreed by God.”[۷۳۱]

Victory or defeat, honor and disgrace, health and disease are decreed by God. Therefore, the fear of them is useless. Such fear is balanced by religion and reason.

۲- Fear of something which is likely to happen, that it may or may not happen like the fear of a possible loss by the enemy, the fear of not having money, the fear of poverty, or the fear of future; like the first one, this kind of fear is also balanced by religion and reason.

۳- Fear of something which is at one’s own hand like the fear of divorce, the fear of certain diseases, or entanglements; this kind of fear is undue, for it is in man’s own hand. Hence, one should be careful about what he does instead of having fear.

۴- Fear of something which is natural like the fear from a dead person, the fear of darkness when one is alone, or the fear of the Jinn; this fear arises from cowardice and feeblemindedness. This kind of fear is blamed. Man should overcome this fear.

۵- Fear of God’s punishment because of sins, crimes and evil deeds; this kind of fear is not only unblameable, but it is

praiseworthy. There are many verses and traditions about this kind of fear. Hence, man should do his best to attain such a station of fear. In a supplication, we read: “O Allah! From You and by You, I beseech for setting my need, and to confer upon me with the grace of making me cast my sight down (against what is unlawful for me to look at) and making me act chastely and making me stop committing any deed that you have deemed unlawful, so that nothing shall be more preferred in my sight than the obedience to You and the fear of You, and doing all that which You love, and avoiding all that which You have detested and warned against.”[۷۳۲]

If one has such a fear, he will be grateful to God and will live a happy life. It is this kind of hope that, in the words of Ameerul Mo’minin, the master of the monotheists Imam Ali (AS), is “safety”. It is the garment of devotees, the feature of the pious, the habit of the fortunate ones, as means of faith, attainment of security, imprisonment of the self against sins and a deterrent of the self from disobediences.”[۷۳۳]

This is the same fear that, in the words of Imam Ali (AS), is the ultimate goal of the acknowledgement of God and knowledge.[۷۳۴]

The Effects Of Fear [۵۳]

part ۱

The fear of God Almighty is the highest devotion and the best deed. This is the fear which our Imams, who are the models of knowledge and practice, have observed and taught

us. Sometimes, they say: “Praise is due to Allah from Whose fear the heaven and its inhabitants are moaning, and the earth and the people of the earth shiver, the seas and those floating in them are roaring.”[۷۳۵]

Once, they recite this supplication: “Put Thy fear in my heart, cut off (the desire of) everything other than Thee so that it neither turns to, nor is afraid of anyone except Thee.”[۷۳۶]

And at other times, they say: “O Lord! Make me fear You as if I see You. Make me prosperous with piety and obedience. Make me not unfortunate with sins.”[۷۳۷]

This kind of fear has certain effects which are perceptible in the same way that the other kinds of fear have their own effects.

One of the most important effects of this kind of fear is to keep away from committing sins which is actually the best feature, because all misfortunes, entanglements, diseases, physical and mental problems arise from the committing of sins and the doing of unlawful acts. It is for this reason that the supplications of Komail and Arafah, glorification (tasbeeh) after prayers and the Du’as of the Infallible Imams refer to different kinds of sins and their consequences: “O Allah, forgive me those sins which alter blessings … which causes regrets … which causes ailments … which violates protections… which causes supplications to be rejected … which deters rain … which shortens life … which causes adversity … which darkens the space … which uncovers the veils.”[۷۳۸]

Each of these sins is considered as special one

.in Ma'ani al-Akhbar, Al-Kafi, Al-Wafi, Bihar al-Anwar and other books of Hadith

Imam Baqir (AS) has been reported by Abu Hamza ath-Thumali as saying: "Among the sayings of the Messenger of Allah (SAW), there is a saying as follows: when adultery increases after me, sudden deaths becomes numerous, when people deal in short-weight, God afflicts them with famine; when the zakat is prevented, the earth becomes devoid of blessings of plantation, fruits and mines. When they deviated from justice in their judgments, they assist each other in oppression and aggression. When they break their covenants, God will make their enemies overcome them. When kinship is cut off, wealth shall be put in the hands of the wicked. When they do not enjoin good and forbid the wrong, and do not follow the gracious ones of my progeny, God will make their evildoers dominant, and then their good-doers pray, but they shall be not responded to."[۷۳۹]

Imam Sadiq (AS) has been reported as saying: "...the sin that alter blessings is aggression, the sin that causes regret is homicide, the sin that causes the sending down of wrath is oppression, the sin that violates protections is drinking of wine, the sin that withholds sustenance is adultery, the sin that hastens perishment is cutting off kinship, and the sin that rejects supplications and darkens the space is the undutifulness to parents."[۷۴۰]

One of the other positive effects of the fear of God is that one, who is fearful of God, does his best to be a model and foremost in religious,

social, political, scientific, cultural, and moral scenes. This is the same feature about which God has said: "And the foremost are the foremost, these are they who are drawn nigh (to Allah), in the gardens of bliss."[741]

The true example of "the foremost" is Imam Ali (AS) who has been preferred to all others (after the Prophet) in every goodness, and so he has been called "the Master of the Pious."

One of the other effects of being fearful of God is "weeping" which has been frequently mentioned in the Quranic verses and traditions. In this relation, God Almighty says: "Say: believe in it or believe not; surely those, who are given the knowledge before it, fall down on their faces, making obeisance when it is recited to them. And they say: Glory be to our Lord! Most surely, the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility."[742]

Elsewhere in the Holy Quran, God says: "And mention Musa in the Book; Surely he was one purified, and he was an apostle, a prophet.... And mention Isma'eel in (his) promise, and he was an apostle, a prophet.... And mention Idris in the Book; surely he was a truthful man, a prophet, And We raised him high in Heaven. These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Noah, and of the seed of Ibrahim and Israel, and of those whom

We guided and chose; when the communications of the Beneficent God were recited to them, they fell down making obeisance and weeping."[۷۴۳]

Imam Sajjad (AS) has been reported in Manaqib and Majma' as saying: "It is we that have been meant by these verses."[۷۴۴]

In traditions, we read that whenever the Imams (AS) recited the Holy Quran, they started weeping. As an example, Raja ibn Abu adh-Dhahhaak narrated: "Imam Reza(AS) was reciting the Holy Quran on his way to Khurasan and when he came across a verse about paradise and hell, he began weeping and beseeched Allah for Paradise and sought His protection from Fire."[۷۴۵]

In another tradition, the Holy Prophet (a.s.) has been reported as saying: "Recite the Quran and weep. And if you do not weep, pose as weeping."[۷۴۶]

The Messenger of Allah (a.s.) has been reported by Imam Sadiq (AS) as having said to a group of young men from the Ansar: "I want to recite the Quran. Whoever makes himself weep, paradise shall be his." He recited some verses from the Quran until he came to the verse: "And those who disbelieve shall be driven to hell in troops..."[۷۴۷] He recited this verse until the end of the chapter. The all began weeping except a young man who said: "O Messenger of Allah! I tried to weep, but my tears do not come out." The Holy Prophet (SAW) said: "I will recite these verses again. Whoever weeps, paradise will be his." This time, all of them wept and that young man posed as weeping. They

[all deserved to be in paradise.[۷۴۸

The Messenger of Allah (SAW) has been reported as saying: "O Abu Tharr! Whoever can weep should do so, and whoever cannot do, should feel sad in his heart and pose as if he is weeping, for a hardhearted man is far from God, but you do not understand [that."[۷۴۹

Imam Ali (AS) has been reported as saying: "Weeping is the feature of those who fear [God."[۷۵۰

Imam Ali (AS) has also said: "Weeping out of the fear of God because of being away [from God is the worship of the mystics."[۷۵۱

Weeping out of the fear of God, gives light to the heart and keeps one away from" [committing sins again."[۷۵۲

[Weeping out of the fear of God is the key to mercy."[۷۵۳"

In a sermon, describing the pious, Imam Ali (AS) says: "These are the people whose acts in this world were pure, their eyes were tearful, their nights in this world were like days because of fearing and seeking of forgiveness, and their days were like nights because of feeling of loneliness and being away from all worldly pleasures, and so [Allah makes the Paradise as their last abode and gives them the best of rewards."[۷۵۴

The Messenger of Allah (SAW) has been reported as saying: "Be it known to you that one, whose eyes shed tears out of the fear of God, for each drop of tear, there is a palace adorned with pearls and jewels for him. There is in it what no eye has seen, no ear has heard and

no heart has experienced."[٧٥٥]

Imam Sadiq (AS) has been reported by Imam Hasan Askari (AS) as saying: "The distance between man and Paradise is more than the distance between the earth and the heaven when he commits a sin. But when he weeps with regret out of the fear of God, the distance between him and Paradise become less than the distance between his eye and his eyelid."[٧٥۶]

Imam Sadiq (AS) has been reported as saying: "All eyes shall weep on the Day of Judgment except three eyes; an eye that has been lowered not to see what is unlawful (to be seen), an eye that spends the nights in obeying God, and an eye that weeps in the heart of night out of the fear of God."[٧٥٧]

If you wish to know the importance of weeping out of the fear of God, you would better look into the states of the prophets and see what God has said about weeping. In a dialog between Moses (AS) and God Almighty on Mount Sinai, God says: "O Moses! Tell your tribe that no one can approach Me except by weeping out of the fear of Me."[٧٥٨]

Addressing Jesus (AS), God says: "O Jesus, son of the chaste woman! Weep for your self, the weeping of one who says farewell to his family, one who does not like the world and leaves it for the people of the world, and one who loves what is there with his Lord."[٧٥٩]

Qotb Rawandi said: "God said to Prophet David (AS): 'Call Me with this

[name: O the Friend of those who weep."[۷۶۰

As for Adam (AS), it is said that he wept so much there was like two big streams on his [cheeks. It is also said that Adam (AS) wept for two hundred years.[۷۶۱

Prophet Noah (a.s.) wept for about five hundred years. So did Prophet Jacob (a.s.) and Prophet Joseph (a.s.). Prophet John (a.s.) wept so much that his cheeks were affected because of shedding too much tears and his mother used to dress the wound with a .piece of felt. Prophets David, Moses, and Jesus (peace be on them) did the same

Our Holy Prophet, the Imams of guidance and Lady Fatima(AS) wept so much that .they have been called the ever-weeping ones (Bakka'oon) in traditions

As for Prophet Yahya (a.s.), he was a young boy when he saw the state of the pious in Bayt al-Maqdis (Jerusalem) and asked his mother to buy him the garment of the pious. His mother, with the permission of his father, brought him a woolen cloak. One day when Yahya looked at his lean body, God said to him: "O Yahya! Are you weeping that the coarse clothes have made you lean? By My glory! If you see the hell, which I ".have created, you will wear a garment of iron

part ۲

Hearing this, the Prophet Yahya (a.s.) wept so much that the flesh of his cheeks melted away. Prophet Yahya (a.s.) was so fearful of the hell that whenever Prophet Zakariyya (a.s.) intended to speak of hell, he would make sure that Prophet

Yahya (a.s.) was not present. One day when Prophet Yahya (a.s.) was sitting behind a pillar, Prophet Zakariyya said: “O people! my friend, Gabriel has given me information that in hell there is a mountain of fire called ‘Sakran’ and in the middle of it there is a valley called ‘Ghadhban’ and in the valley there are wells as deep as the distance of a hundred years of walking. In those wells, there are boxes filled with fire, snakes and scorpions. If they sting any one, he shall twist (of pain) for seventy years. At this time, the moaning and crying of Prophet Yahya (a.s.) went to the sky. He left the gathering towards the desert while crying out: “Woe to me from Sakran! Woe to me from Ghadhban!”[۷۶۲]

As for the Holy Prophet of Islam, ibn Shahr Ashub in his Manaqib writes: “The Messenger of Allah wept so much that he became unconscious. He was asked: ‘Has God not forgiven your past and future sins?’[۷۶۳] The Holy Prophet said: ‘Shall I not then be a grateful servant?’”[۷۶۴]

Imam Ali’s states, his spending the night in worshipping, and his much weeping for the fear of Allah are unknown to every one. We have already mentioned what he said to Habbah al-Urani and Nawf: “If you keep on weeping at night out of the fear of God, your eyes will be bright before God Almighty on the Day of Judgment. O Nawf! There is no drop of tears shed by one for the fear of Allah except that

[it can extinguish seas of fire."[۷۶۵

Perhaps this state is natural for the prophets and infallible Imams. Even those trained by them have such a feature. Persons like Salman, Abu Tharr, Borayr and even the son of Haroon al-Rasheed have attained such position.

It has been related that Haroon al-Rasheed had a son who was too pious. He was the opposite of his father in turning away from the worldly pleasures, position, and rule. He attended the assembly of the pious, wore shabby clothes and frequented cemeteries where he wept and took lesson from their examples. He was considered as the black sheep of his family by his father. When Haroon called his so-called misled son and advised him to abandon that way of living, he said to his father: "O father! I have had enough from this world. I have tasted its fruits. Now, let me have a taste of the hereafter and its fruits."

Haroon wanted to appoint him as the governor of Egypt, but the young man said: "O father! If you do not leave me alone, I will escape from you." Haroon said: "I cannot tolerate your separation." The son said: "You have other sons with whom you can make yourself happy, but if I part with my Creator, what shall I do, for there is no one like Him?"

Haroon's son eventually went to Basra while he had only one copy of the Holy Quran and a basket. He used to work only one day a week which was Saturday and lived on what

.he earned for the work of that day

Abu Aamir al-Basri relates: "The wall of my house had collapsed, so I went out to look for a worker to repair it. On the way, I saw a good-faced young man with a basket in front of him, reciting the Holy Quran. I said to him: 'O young man! Will you work for me?' He said: why should I not while I have been created to work?' I said: 'mud working!' He said: 'I will work for you provided that you will give me one Dirham and a sixth of a Dirham as wage and allow me to offer my prayer at its proper time.' I accepted his condition and he began his work. When I returned home at night, I found that he had worked as much as the work of ten workers. I gave him two Dirhams. He did not accept and took what he had asked for and went away. The next day I went after him, but I did not find him. People said that he did not work except on Saturdays. I went to see him on Saturday. He was reciting the Holy Quran. I greeted him and asked him to work for me. He came with the same condition. He worked in a way as if he was helped invisibly. I wanted to give him three Dirhams, but he did not accept. He .took his wage and went away

On the third Saturday when I went to the market, I did not

find him. I looked for him everywhere. People said: ‘He is sick and lying down in a ruined place’. When we reached the place, I saw him unconscious with his head on a half of a brick. I greeted him, but since he was dying, he did not heed. I greeted him again. He recognized me this time. I wanted to put his head on my knees, but he :refused and recited the following verses of poetry

!O my comrade! Let not the blessings of this world deceive you“

!Life comes to an end and blessings perish

When you know the fate of a nation, you will be questioned about them! When you ”!see a body carried to cemetery, know that you will be the next

Then he said: ‘This is my last will and testament to you! When I am dead, put my body on the earth and say: O Allah! This is Your servant. He has escaped from the world to You so that You may accept him. So accept him and forgive him his faults with Your ’.grace

Then he said: ‘When you bury me, give my basket to the gravedigger. Take this copy of the Quran and my ring to my father, Haroon al-Rasheed and say to him: ‘I have two trusts from a strange young man. Convey my message to him, saying: ‘Do not die in [your ignorance.’ He said this and passed away.”[۷۶۶

It is worth mentioning that weeping is the highest degree of tenderheartedness and the best sign of relations between God and human

beings. Weeping is the sign of little disobedience and lack of pollution. Hence, if one is hardhearted, he should know that it is the result of his sins and pollution. Hardheartedness has been blamed in the Quranic verses and traditions. God has ascribed hardheartedness to unbelievers: "Then your hearts hardened after that, so that they were like rocks, rather worse in hardness."[۷۶۷]

Elsewhere, Allah has ascribed hardheartedness to Himself: "But on account of their breaking their covenant We cursed them and made their hearts hard."[۷۶۸]

Hardheartedness has been frequently blamed in traditions in a way that the messenger of Allah (SAW) has been reported by Imam Ali and Imam Sadiq (AS) as saying: "Hardheartedness, dry-eyedness (not weeping with sympathy), greed for further sustenance and insistence on committing sins are the signs of misfortune."[۷۶۹]

In another tradition, we read: "From the signs of wretchedness are dry-eyedness, hardheartedness, far wishes, and love of perpetuality are signs of misfortune."[۷۷۰]

Imam Sadiq (AS) has been reported as saying: "Even if you cannot weep, pose as weeping. Even if you shed one teardrop, you are lucky."[۷۷۱]

It goes without saying that weeping and tenderheartedness do not necessarily mean that one is innocent, but it is generally believed to be so. Imam Sajjad (AS) has been reported as saying: "The fear of one who weeps but has no piety to keep away him from committing sins is a false fear."[۷۷۲]

Imam Sadiq (AS) has been reported as saying: "Let not their weeping deceive you, for piety (Taqwa) is found in the heart."[۷۷۳]

This does not mean that anyone,

who does not weep or is dry-eyed, is not necessarily pious, rather believers are .thought to be kind-hearted and fearful of God

From what we have discussed, it is inferred that the fear of God is a feature of the men of piety, especially if it is intermingled with weeping (for fear of Allah), and .(.weeping for Imam Husain and the rest of the Ahlul Bayt (a.s

Beyond doubt, human beings are exposed to all calamities since the time they are born. To avoid this, Islam has advised them to create in themselves such morale to be able to resist such mishaps, and sometimes to welcome them in a way that he is .pleased with them instead of complaining about them. The pious are such people

The pious are those who resist sins, difficulties, and calamities, and are patient in order to seek God's pleasure. The pious are happy with what God has destined for them. Can we accept patience from anyone other than the pious? The pious are called men of understanding, the benefactors, the chosen, and the perfect believers, though people of piety are above others, hence it is said: "O you who believe! Be careful of [(your duty to) Allah and be with the true ones."[۷۷۴

About the pious, the Holy Quran says: "...and be careful (of your duty) to Me, O men of understanding"[۷۷۵], and "Those who believe in the unseen and keep up prayer and [spent out of what we have given them".[۷۷۶

About the believers, God says: "Those who keep up prayer and spend

[benevolently) out of what we have given them."[۷۷۷)

About the benefactors, God says: "Those who keep up prayer and pay the poor-rate [and they are certain of the hereafter."[۷۷۸

About the chosen, God says: "(to) those whose hearts tremble when Allah is mentioned, and those who are patient with that which afflicts them, and those who [keep up prayer, and spend benevolently out of what We have given them."[۷۷۹

Therefore, the pious are perhaps meant by "the believers", "the benefactors" and "the .chosen", for some of their features are shared by them

Patience is to restrain the soul from what reason and religious law have forbidden. Therefore, patience is a general term used with different meaning on different occasions. When it means self-restrain in calamities, it is called patience; otherwise, it is called impatience, anxiety and restlessness. Patience in fighting is called courage and the opposite is cowardice. In calamities, it is called open-mindedness and the opposite of it is incapacity. In relation to speech, it is called keeping secret, and the .opposite of this is divulging. God has called them all as patience

part ۳

Mohaqqiq Toosi says: "Patience is to restrain the soul from anxiety in distress. It prevents the tongue from complaining and the organs of the body from unusual [motions."[۷۸۰

The Holy Quran has spoken of patience on more than a hundred occasions and if you read them carefully, you will understand what patience is, why it is necessary and what its role in human prosperity is. In one place, it says: "O you who believe! Be patient

and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that [you may be successful."[۷۸۱

In a commentary on this verse, Imam Sadiq (AS) has been reported as saying: "Be patient against sins, be patient with religious obligations, be fixed in the path of God; [and we are the path between God and His people."[۷۸۲

In another tradition, we read: "Be patient with your faith, be patient against your enemy who challenges you, be ready with your Imam in fighting and struggling, and [fear Allah in what He has ordered and has made obligatory on you."[۷۸۳

Imam Baqir (AS) has been reported as saying: "One day, Gabriel came down to the Holy Prophet who asked him: "What is patience?" Gabriel said: "...it is as when he is patient in distress, he is patient in happiness, is patient in the time of prosperity and helplessness, and is patient in calamities and in good health. It is not to complain [against his Creator to people of the calamities that afflict him."[۷۸۴

In another verse, God say: "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings, and those are the [rightly guided."[۷۸۵

There are many verses and traditions about the importance of patience. We will refer .to some of those traditions here

Hafs ibn Ghiyath

narrates: “Imam Sadiq said to me: It is incumbent upon you to be patient in all affairs, for God Almighty deputed the Holy Prophet and enjoined him to patience: “And bear patiently what they say and avoid them with a becoming avoidance.””[۷۸۶]

Imam Sadiq (AS) has been reported as saying: “The position of patience to faith is like the position of the head to the body. When there is no head there shall be no body, in the same way that when there is no patience there shall be no faith.”[۷۸۷]

Abu Hamzah has reported Imam Sadiq (AS) as saying: “When a believer is afflicted with a tribulation and he is patient, he shall have the reward of a thousand martyrs.”[۷۸۸]

Perhaps such comparison is a bit odd, but if we look into the states of the afflicted ones, we will realize that such comparison is not far-fetched. A martyr loses his life in the battlefield when an arrow hits him, but in ailments and diseases, it may take many years for one to die, and during these years, he has to tolerate many sufferings. It is here that if one is not patient, he may curse the world and become a disbeliever.

The same is true about one who is exposed to sins and it is difficult for him to keep himself away from them. It is for the same reason that when the army of Islam returned from battles of justice against injustice, the Holy Prophet said: “Well-done! You have completed the minor Jihad, and now it

is the turn of the major Jihad." They asked: "O Messenger of Allah! What is the major Jihad?" The Holy Prophet (a.s.) said: "It is the Jihad against the self."[۷۸۹] It is the patience with respect to the divine rules, that is the performing of religious duties, .forsaking prohibitions, patience in obligations and against sins

Allamah Majlisi, about the above-mentioned tradition, says: "It might mean the martyrs of other nations or the martyrs who have not had a pure intention, but they have their own rewards as a gift from Allah." But, I think that what I said is more .suitable. God is most aware

The Holy Prophet (SAW) has been reported by Imam Baqir (AS) as saying: "On the Day of Judgment, God will gather all people in one place. Then a herald shall say: 'Where are the people of patience?' Some people shall get up. The angels shall welcome them, asking: 'What was your patience for?' They shall say: 'We made our selves patient in obedience to God and made them patient against sins.' The herald, on the order of God, shall say: 'My servants say the truth. Open the way for them to enter [Paradise without reckoning.'"[۷۹۰

There are many examples of those who were patient in history. In this relation, we can mention Bilal, Khabbab ibn al-Aratt, Maytham, the companions of the Holy Prophet (SAW) and the companions of Imam Hosain (AS). As for the state of Bilal, it has been mentioned that the cursed Abu Jahl made him lie down on the earth

and put heavy stones on his back in the hot days of Hijaz, saying to him: "Renounce the Lord of Mohammad! Stop supporting Mohammad!" However, Bilal tolerated all these hardships, saying: "He (Allah) is One! He is One!"[۷۹۱] Whenever he was tormented, he just said: "He is One! He is One!"

Khabbab ibn al-Aratt was also tortured to the extent that his flesh melted away. One day, Umar asked him: "How did the atheists torture you?" Khabbab took away his shirt. When Umar looked at his back and was greatly amazed. He said: "By God! I have never seen the back of any one like this!"

Khabbab said: "They set fire to my back and did not extinguish it until the flesh of my back melted away."[۷۹۲]

You may say that these were special people who were trained by the Holy Prophet (SAW), but we can say that such people can be found among ordinary people too. Some man relates: "My friend and I were traveling through a desert where we got lost. We saw a tent and went near it. A woman came out of the tent. She asked who we were, and we said that we had got lost. The woman said: "Turn your faces away, so that I will fulfill your needs." She spread a mat for us and said: "Sit here until my son comes back and receives you."

After a short time, a camel rider appeared. Drawing the lap of the tent aside, the woman said: "The camel is mine, but the camel rider

is not my son.” The camel rider approached and greeted us. The woman asked about her son, and the camel rider consoled her, saying: O Umm Aqeel, may Allah give you a ”!great reward for (the death of) of your son Aqeel

The camel rider then told the story of the death of her son. The woman said: “Dismount you camel now and slaughter this lamb for me to cook a meal for these people who are my guests.” She prepared the food in a way as if she had not lost her son. We were amazed by this act. She then came forward, asking: “Is there among you one who can recite the Quran?” I said: “I can.” She asked me to recite and I recited this verse: “Give good tidings to the patient who, when a calamity befall them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom ”.are blessings and mercy from their Lord, and those are the rightly guided

The woman asked: “Is this verse in the Quran?” I said: “Yes, by God!” She said: “Blessed be you!” She rose up then and offered some rak’as of prayer, saying: “O Allah, I have done what You have ordered me to do. Therefore, fulfill what You have ”.promised

I did not see anyone more perfect and more generous than this woman was. She described her Lord with the best names, for she knew that there was no escape from death, that impatience was useless, and weeping did

[not bring a dead person back to life. So she resorted to a becoming patience."[٧٩٣

Ash-Shaheed ath-Thani (the Second Martyr) has been reported in the book Maskan al-Fawa'id, as saying: "Some wise man relates: 'I had gone to Areesh in Egypt with some riders. On our way, we came across a tent where there was a man who was totally blind and whose hands and legs were paralyzed. He said: Praise be to You, O my Mater and Lord! I praise You a praise that is equal to all praises of Your creatures… like Your favor on all Your creatures that You have actually preferred me to many of what You have created."

I approached him, greeted him and he greeted me back. I said to him: 'May God bless you! Will you answer me if I ask you a question?'

He said: 'I will if I know!'

I said: 'For what Grace of God do you praise Him?'

He said: 'Do you not see what He has done to me?' I said: 'Yes.' The man said: If God Almighty pours a fire on me to burn me and orders the mountains to crush me and orders the seas to drown me, and orders the earth to swallow me, I will do nothing but keep on loving Him and be grateful to Him.'

Then the man said: 'I want you to do something for me. Will you?'

I said: 'Yes, whatever you want!'

The man said: 'I have a son who takes care of me at times of my prayers, and gives food

to me at the time of breaking my fasting. He was not here since last night. Go and see if you can find him for me.’

I said to myself: ‘There is a blessing in this request.’ So I began looking for his son everywhere until I found him torn into pieces by a fierce animal. I said to myself: ‘Surely we belong to Allah and to Him do we return. How can I tell the news of the son to this true servant of God?’

Finally, I went to him. I greeted and said to him: ‘May God bless you. Will you answer me if I ask you a question?’ He said: ‘I will if I know.’ I said: ‘Which one is more honorable and closer to God, you or Prophet Ayyoob?’ He said: ‘Prophet Ayyoob is more honorable with God than I am and his position shall be much higher.’

I said: ‘Almighty Allah tried him, and he was patient and remained alone with no companion. As for your son, he has been devoured by a fierce animal. May God give you a great reward for (losing) him.’

The man retorted: ‘Praise is due to Allah who did not put in my heart any regret of this world.’ He then gave a loud cry and fell on the ground. I sat for some time and then shook him, but he was motionless. I said: ‘Surely, we belong to Allah and to Him do we return. But who will help me to bury him?’ At this time, I

saw some riders heading for pasture. I called them and they came to the tent, asking: 'who are you?' I told them the whole story. They tied their horses and helped me washing the dead body with the water of the sea. We buried him. I sat besides his grave and began reciting the Quran until some hours of the night passed. A short sleep overtook me, and I saw in my sleep my friend in the best state in a green garden reciting the Quran. I said: 'What has given you such position?' He said: know that I have come with the patient for the sake of Allah the Almighty in a position that they have not gained except by patience calamities and gratefulness at the time of ease and comfort.' Then, I woke up."[۷۹۴]

Imam Ali (AS) has been reported as saying: "For the people of piety, there are signs by which they are recognized; truthfulness, fulfillment of their promises, trustworthiness, lack of avarice, love of kin, having mercy on the weak, little association with women, benevolence, good temper, forbearance, and adherence to knowledge which make them close to Allah. Happy are they and a good return shall be for them. Tooba is a tree in the Paradise whose root is in the house of the Messenger of Allah."[۷۹۵]

[۵۴] (The Hammam Sermon; The Pious in the Viewpoint of Imam Ali (AS)

part ۱

Perhaps many people wish to know who the pious are, what their features or signs are, how they have lived in this world, what their states in the hereafter shall be, how they look at

the world, what the worth of the hereafter is to them, how they pass their nights, what they do during days, how their lives are different from others', and what .characteristics they have that make them distinct from others

It is related that a companion of Ameerul Mo'minin called Hammam, who was devoted to worship, said: "O Ameerul Mo'minin, describe to me the pious in a way as if I see them." Ameerul Mo'minin avoided the reply and said: "O Hammam, fear Allah and perform good acts because "verily, Allah is with those who guard (themselves [against evil), and those who do good (to others)"".[۷۹۶

Hammam was not satisfied with this saying, but he (Imam Ali) (a.s.), after praising Allah and praying for the Prophet (a.s.), kept on saying: "Now then, Allah, be Glorified and Exalted He, created the creation; He created them without any need for their obedience or to be safe from their sinning, because the sin of any one who sins does not harm Him nor does the obedience of anyone who obeys Him benefit Him. He has distributed among them their livelihood, and has assigned them their positions in the [world."[۷۹۷

Then, Imam Ali (AS) elaborated the features of the pious and said: "Thus, the pious have special virtues. Their speech is to the point and just to please Allah, their clothing ".is moderate and their gait is humble

It is not out of place to discuss briefly the two features of moderation and .humbleness

.One of the outstanding features of a perfect man is moderation

How good it would be if moderation were observed in all affairs even in worship. In this relation, Luqman says: "And pursue the right course in your going about and lower your voice; surely the most hateful voices is braying of asses."[۷۹۸]

Imam Ali (AS) has been reported as having said to Imam Hasan (a.s.) at his deathbed: "O my son! Be moderate in your livelihood and in worship. It is incumbent on you to act in worship in a way that you can tolerate."[۷۹۹]

The Messenger of Allah (SAW) has been reported by Imam Baqir (AS) as saying: "Be aware that for every worship, there is a inclination and willingness, and then it shall diminish. Therefore, whoever turns willingly toward my Sunnah has been guided and whoever contradicts my Sunnah shall be misled and his acts shall be ruined. As for me, I offer prayer, sleep, fast, break my fasting, laugh, and weep. So, whoever turns away from my way and Sunnah is not from me."[۸۰۰]

As for extravagance, God says: "...and do not act extravagantly; surely He does not love the extravagant."[۸۰۱]

In another verse, God says: "Surely, the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord...And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded."[۸۰۲]

Being asked about the meaning of the verse, Imam Sadiq (AS) said: "Whoever spends anything in other than the way of Allah is extravagant and whoever spends in the way

[of goodness is moderate."[۸۰۳

Imam Sadiq (AS) has been reported by Abu Baseer as saying: "Observe Taqwa, do not act extravagantly, and be moderate, for squander is like extravagance. God has said: ["Do not squander wastefully."[۸۰۴] God will not punish the moderate."[۸۰۵

Basheer ibn Marwan narrated: "I was in the presence of Imam Sadiq (AS). They brought dates for us. Some people threw away the stones of the dates. The Imam stopped them, saying: 'Do not do that. It is wastefulness. God does not like the [wasteful ones."[۸۰۶

We should really take lessons from the Imam who speaks on behalf of the Holy Prophet and on behalf of God. What shall we do with our dustbins that are full of ?leftovers like bread, rice, other kinds of food, and fruits

In the book Makarim al-Akhlaq by Tabarsi, Imam Sadiq (AS) has been reported as saying: "The least extravagance is to use extra water, to wear formal dress in working [place and to throw away the stone of fruits."[۸۰۷

The Imam has also been reported as saying: "The least extravagance is when your [formal and casual clothes are the same."[۸۰۸

Imam Sadiq (AS) has been reported as saying: "Luqman said to his son: 'For an extravagant one, there are three signs: he buys what is not proper for him, wears [what is not proper for him, and eats what is not proper for him."[۸۰۹

Imam Ali (AS) has been reported as saying: "One shall not experience the truth of faith unless he has three features; knowledge in faith, patience with calamities, and moderation

[in living."[۸۱۰

As for the second feature, that is to be humble, there are many verses and traditions about it. Being humble is a praiseworthy feature in the same way that arrogance is blameworthy, whether it is before God, before the Messenger of Allah or before people. Satan had been cast out of paradise because of his arrogance, despite the long years of his worship. Nations faced misfortunes because of arrogance. They used to say: Shall we believe in human beings who are like us ourselves? or they challenged scholars and admonishers. They considered perfections for themselves when it is said to them: "And when it is said to him: guard against (the punishment of) [Allah; pride carries him off to sin."[۸۱۱

Allah says in the Qur'an that Luqman said to his son: "And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah [does not love any conceited boaster."[۸۱۲

God has also said: "And do not go about in the land exultingly, for you cannot cut [through the earth nor reach the mountain in height."[۸۱۳

About the pious, who are real believers, God says: "O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, whom He loves and who love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurers; this is Allah's grace, He gives it to whom He pleases, and Allah is

[Ample-giving, Knowing."[۸۱۴

The Messenger of Allah (SAW) has also said: "There are three things that Allah does not increase by them except good; humbleness by which Allah does not add to one except exaltation, humiliating oneself by which Allah does not add to one except honor, and chastity by which Allah does not add to one except wealth and [independence."[۸۱۵

Imam Ali (AS) has been reported as saying: "It is incumbent upon you to be humble ".which is a great worship

It has been narrated that two believers, a father and his son came to visit Imam Ali (AS) who received them warmly in his house and made them sit in the best place of sitting, and he sat opposite to them. Food was brought for them and the father and the son ate from it. Qanbar, the servant of the Imam, brought a pitcher of water and a towel to wash and wipe the hands of the man. Imam Ali (a.s.) jumped up, took the tub and pitcher to wash and wipe the hands of the man who bowed down to Imam Ali, saying: "O Ameerul Mo'minin! You want to pour water on my hands while Allah is watching me!" Imam Ali said: "Sit down and wash your hands. God Almighty sees you and your brother (Imam Ali), the one who has no preference to you, who wishes for ".the Paradise by serving you, tenfold the number of this world and what is therein

The man sat down and Imam Ali said: "I adjure you by my right

on you which you have recognized, allow me to have the honor of washing your hands ".and be pleased with it as you would be if Qanbar (Imam Ali's servant) would do it

The man agreed, and when the Imam was through with it, he gave the pitcher and tub to his son, Mohammad ibnul Hanafiyyah, saying: "If this young boy came here alone, I would wash his hands myself, but God Almighty does not like to see a father and a son to be treated alike. Therefore, the father (host) should wash the hands of the father (guest) and the son (host) should wash the hands of the son (guest)." Then, [Mohammad ibnul Hanafiyyah poured the water on the young boy's hands."[۸۱۶

Imam Sadiq (AS) has been reported as saying: "The Abyssinian king, Najashi (Negus) sent for Ja'far ibn Abi Talib and his companions. When they went to him, they found .him sitting on the floor while wearing shabby clothes

Ja'far reports: 'When I saw the king in this state, his faced changed in color and said: 'Praise be to Allah Who assisted Mohammad and enlightened my eyes with him. Shall I not give you good tidings?' I (Ja'far) said: 'Yes, Your Majesty!' He said: 'Right now news has come from your country that Allah has assisted His Messenger, Mohammad, perished his enemy (Abu Jahl, Utbah, Shaybah...), made so-and-so people captive and put so-and-so people to death. This happened in a desert called '.Badr and as if I am watching it

Ja'far said: 'Your Majesty! How is it

?that I find you sitting on the earth and wearing shabby clothes’

Najashi said: ‘O Ja’far! I found in what was revealed to Jesus (AS) that one of God’s rights on His servants is that the servants should be (more) humble before Allah whenever He gives them from His blessings. As God Almighty has given me the new blessing of (following) Mohammad, I am renewing the state of humbleness.’

Imam Sadiq (AS) reports: “When the messenger of Allah heard this, he said to his companions: ‘Surely, charity multiplies the wealth for one who gives it. Therefore, give alms, and God will have mercy on you. Be humble, and you will be exalted. Forgive people, for it will bring you honor.”[۸۱۷]

Imam Sadiq (AS) has said: “God Almighty revealed to Moses (AS): ‘O Musa! Do you know why, from among all my people, I chose you as My interlocutor?’

part ۲

Moses (AS) said: ‘No, I do not.’ God Almighty said: ‘O Musa! I searched out everywhere, but I could not find anyone more humble than you are. O Musa, when you perform prayer, you put your cheeks on the earth.”[۸۱۸]

The meaning of being humble as inferred from traditions is to have a feeling of being in need of God Almighty when He gives us a new blessing and to show to people that we are not important.

Imam Musa ibn Ja’far (al-Kadhim) (AS) has been reported as saying: “Give to people humbly what you like to be given.”[۸۱۹]

Imam Sadiq (AS) has been reported as saying: “A sign of humbleness is that

one should be pleased with a low seat in a meeting, greet everyone he meets, avoid disputing even if he is right, and should not like to be praised for piety."[820]

1- Another sign of the pious is that "they lower their eyes before what Allah has prohibited for them (not to look at), and make their hearings just listen to the knowledge that is beneficial to them."[821] In these statements, Imam Ali (AS) has mentioned two signs of the pious; lowering one's eyes (not to look lustfully) before what is unlawful and seeking knowledge. As for the first one, lowering one's eyes before what is unlawful means to refrain from looking (lustfully) at what is unlawful for one to look at, like looking at strange women other than one's wife, looking inside people's houses curiously and suspiciously and looking at the private parts of others. In this relation, God says: "And say to the believing men that they cast down their looks and guard their private parts, that is purer for them; surely Allah is aware of what they do. And say to the believing women that they cast their looks and guard their private parts and do not display their ornaments except what appears thereof..."[822]

The Messenger of Allah has been reported as saying: "One who fills his eyes with what is unlawful for him to look at, on the Day of Judgment, God will fill his eyes with nails of fire, and then He will fill them (the eyes) with fire until people shall

[be resurrected, and then he shall be ordered to go to Fire."[۸۲۳

Imam Sadiq (AS) has been reported as saying: "No one gains from anything as he gains from the lowering of the eyes. The sight is not lowered before what Allah has prohibited (to look at) except that one sees in his heart greatness and glory."[۸۲۴

Ameerul Mo'minin was asked: "How can we keep our eyes closed (not to look at what is unlawful to look at)?" The Imam said: "By the submission to the power of the One who is aware of your secrets. The eye is the spy of the heart and the herald of the mind. Therefore, lower your sight before what does not fit your religion, what your heart hates, and what your reason denies."

Prophet Jesus Christ (a.s.) said "Keep aloof from looking at what has been made unlawful to look at, for it is the seeds of lusts and the plants of debauchery."[۸۲۵

Imam Sadiq (AS) has been reported as saying: "All eyes shall be weeping on the Day of Judgment except three eyes; an eye that has been lowered before what Allah has prohibited (to look at), an eye that has remained sleepless in the worshipping of Allah, and an eye that has wept in the heart of night out of the fear of Allah."[۸۲۶

As for the second subject, that is that hearings that listen just to beneficial knowledge, there are over five hundred occasions in which the word "knowledge" has been used in the Holy Quran. In this relation, God

says: “Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.”[827]

In another verse, God says: “Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?”[828]

In verses about power, God says “Thus do We make the revelations clear for a people who know.”[829] When God wants to show His greatness, He says “(Who)Taught man what he knew not.”[830]

Addressing the Holy Prophet, God says: “And say: O my Lord! Increase me in knowledge.”[831]

There are many traditions on the importance of knowledge, because the human worth depends on knowledge and piety.

The Messenger of Allah has been reported by Imam Sadiq (AS) as saying: “The most knowledgeable man is one who adds people’s knowledge to his own, the worthiest people are the most knowledgeable ones of them, and the least worthy people are those with the least knowledge.”[832]

The pious know that “The angles spread their wings for a seeker of knowledge while they are pleased with him. Whatever is in the heaven and the earth, even the fish in the sea, ask forgiveness for a seeker of knowledge. The superiority of a learned man over a worshipper is like the superiority of the moon over stars at a night of full moon. The learned men are heirs of the prophets.”[833]

Imam Sadiq has been reported as saying: “Seeking knowledge

[is necessary under any condition."[۸۳۴

In another tradition, we read: "It is incumbent upon all Muslim men and Muslim women to seek knowledge."[۸۳۵

There are many traditions in this relation. In the section of piety and knowledge, we have already discussed that. Here is another tradition; Komail ibn Ziyad, the loyal companion of Imam Ali (AS), narrated: "Ameerul Mo'minin (AS) caught hold of my hand and took me to the graveyard. When he had passed through the graveyard and left the city behind, he breathed a deep sigh and said: 'O Komail, these hearts are containers. The best of them is that which preserves (its contents). So, preserve what I say to you.

People are of three types; One is a devoted scholar, one is a seeker of knowledge for his deliverance, and mobs who follow every cawing (calling) one and bend in the direction of every wind.

They seek no light from the effulgence of knowledge and do not take the protection of any reliable support.

O Komail, knowledge is better than wealth. Knowledge guards you, while you have to guard the wealth. Wealth decreases by spending, while knowledge multiplies by spending, and the favors of wealth die as wealth dies away.

O Komail, knowledge is a belief that is believed in. With it, man acquires obedience during his life and a good fame after his death. Knowledge is a ruler while wealth is a ruled subject.

O Komail, those who amass wealth are dead even though they may live long, while those endowed with knowledge will remain as long as

the world lives. Their bodies are not available, but their figures exist in the hearts. [Look, here is a heap of knowledge (Ameerul Mo'minin pointed to his bosom)."[۸۳۶

The pious keep their hearings on listening to such worthy words and not to nonsense and idle talks, such as backbiting, lies, singing, unlawful music, indecencies, and the .like

۲ - They behave in the times of trials and calamities as they behave in the times of ease and comfort. That is to say they give in to what God has destined for them in a way that ease and hardship are alike for them. Happiness and unhappiness, straitness and comfort, distress and blessing are equal for them. Their state in trial is the same as in comfort. Was it not for the appointed time fixed by God, their soul would leave their body in a twinkling of an eye out of eagerness for reward and fear [of punishment.[۸۳۷

God Almighty says the same: "Say: Nothing will afflict us save what Allah has ordained [for us; He is our patron; and on Allah let the believers rely."[۸۳۸

God says: "Say: Who is it that can withhold you from Allah if He intends to do you evil, or intends to show you mercy? And they will not find for themselves besides Allah any [guardian or a helper."[۸۳۹

In another verses, God says: "Or, Who answers the distressed one when he calls upon [Him and removes the evil?"[۸۴۰

Imam Sadiq (AS) has been reported as saying: "To be pleased with the hardships destined by the fate

[is the highest degree of certainty."[۸۴۱

Imam Sadiq (AS) has also said: "Surely Allah has placed delight and happiness in conviction and contentment because of His justice, wisdom and knowledge, and He has placed sorrows in doubt. Therefore, be pleased with (what) Allah (determines) [and submit to His order."[۸۴۲

Following the battles fought by the Holy Prophet (SAW), some people claimed to have faith. When the Holy Prophet (SAW) asked who they were, they said: "We are believers, O Messenger of Allah!" The Holy Prophet said: "What is the degree of your faith?" They said: "Patience in trials, gratefulness in straitness, and contentment with the divine fate." The Holy Prophet (SAW) said: "They are forbearing and scholars. Because of jurisprudence, they were about to be prophets... Therefore, do not build what you cannot dwell in. Do not gather what you cannot eat. Observe 'Taqwa', for [you will return to Him."[۸۴۳

Imam Ali (AS) has said: "There are four pillars for faith: Relying on God, entrusting the [affairs to Him, being content with the divine fate, and submitting to His will."[۸۴۴

A companion of Imam Sadiq (AS) called Fodhail ibn Yasar, who had become very lean because of an ailment, was asked by the Imam: "Why are you weeping?" He said: "Why should I not while I see you in this condition?" The Imam said: Do not weep. A believer looks for every good, even if his limbs are cut off. If he owns what is there [between the east and the west, it is good for him."[۸۴۵

The Imam has

also said: “If a believer knows that he is rewarded in calamities, he will wish his limbs to be cut off with scissors.”[۸۴۶]

It is related that one day Jabir ibn Abdullah al-Ansari came to visit Imam Baqir (AS). He was then old and feeble. He said: “I am in a state that I prefer old age to youth, ailment to health and death to life.” The Imam said: “If God makes me old, I like old age, if He makes me young, I like youth, if He makes me sick, I like sickness, if He cures me, I like cure, if He makes me die, I like death, and if He keeps me alive, I like life.”

[۵۵] Friends of Allah (Saints)

part ۱

In the Holy Quran, the Lord of the universe has considered the pious as the guardians or the friends of Allah. God says: “And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.”[۸۴۷]

In another verse, God says: “Verily on the friends of Allah there is no fear, nor shall they grieve.”[۸۴۸]

Imam Sadiq (AS) has narrated from the Messenger of Allah (SAW) his saying: “Whoever recognizes Allah and glorifies Him prevents his mouth from (idle) speaking and his stomach from having food and busies himself with fasting and praying.” They said: “May our fathers and mother be sacrificed for you, O Messenger of Allah!

Are they the friends of Allah?" The Holy Prophet (SAW) said: "Be aware that the friends of Allah are silent; their silence is remembrance, their look is meaningful, they speak and their speech is full of wisdom, and they walk and their walk is full of blessing. If there had not been fixed periods of life for each, their spirits would not have remained ".in their bodies, because of their eagerness for paradise and fear of chastisement

Sheikh Baha'iy, in a commentary on this tradition, says: "This tradition includes the important features of the mystics and traits of the friends of Allah." Then, he sums up :these features as the following

Silence which is the gate of salvation -١

Hunger which is the key to all good -٢

Busying oneself with fasting and spending the night in worshiping (this is a - ٣ (reference to the worship of the Messenger of Allah, Imam Ali and others

Reflection which is better than the worships of sixty years -۴

Remembrance with tongue and the heart -۵

Pondering to take lessons -۶

Wise speech of knowledge and sciences which contains the good of this world and -٧ the hereafter

Helping people by fulfilling their deeds, guiding and delivering them from - ٨ perishment

Fear and hope together, which is the ultimate goal of every perfect man -١٠ -٩

The meaning of the eagerness for reward (paradise) is clear, but the fear of chastisement is to remain in this world and to be exposed to fire because of passions .and desires

Imam Ali (AS) has said: "The saints of Allah are those

who look at the inward side of the world, while other people look at its outward side; they busy themselves with its remoter benefits, while other people busy themselves with the immediate benefits. They kill those things which they feared that they might kill them, and leave here in this world what they think would leave them. They consider trivial what others consider as much. They are enemies of those things which others love while they love things which others hate. Through them, the Quran has been learnt and they have been taught by the Quran. By them, the Quran is followed, and by the Qur'an, they are followed. They do not see any object of hope above what they hope and no object of fear above what they fear."[۸۴۹]

۳. "The greatness of the Creator is seated in their hearts, and so, everything else appears small in their eyes. Thus, to them, paradise is as if they see it and are enjoying its favors. To them, Hell is also as if they see it and are suffering torture in it."[۸۵۰]

The pious are in such a state because they have a realistic worldview. Whatever they see (in this world) they consider powerless ans is in need of God, and when they look at God, they find Him All-wise, All-powerful, Self-subsistent and Lord of all beauty and perfection. They see all creatures controlled by Him and humble before Him. It is good for human beings to look at the creation of beings in the universe, to see

their needs, to have a look at heavens and to walk on the earth, to have a glance at the material and spiritual worlds, to reflect on the world of plants, animals and inanimate objects, to see the human beings and the jinn and to have a look a the .world of angels and archangels

God says: "Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against [evil)."[۸۵۱

In another verse, God says: "Most surely in the heavens and the earth there are signs for the believers. And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure; and (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are [signs for a people who understand."[۸۵۲

Allah is He Who made subservient to you the sea that ships may run therein by His" command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself; most surely there are signs in this for a people who [reflect."[۸۵۳

About the verse "would that you know with a certain knowledge",[۸۵۴] Imam Sadiq (AS) said: "It means to

[see with one's own eyes."[۸۵۵

Abu Baseer narrated: "Imam Sadiq said: 'There is nothing for which there is no limit. I asked: 'What is the limit of reliance?' The Imam said: 'Certainty.' I asked: 'What is the limit of certainty?' He said: 'It means that when you are with God, you will not fear [anything.'"[۸۵۶

It is related that Imam Ali's servant Qanbar loved Imam Ali (a.s.) greatly. Whenever Imam Ali went out of home, Qanbar would follow him. One night, Imam Ali saw Qanbar behind him, so he asked: "What are you doing here, Qanbar?" Qanbar said: "I followed you to protect you, O Ameerul Mo'minin!" The Imam said: "May Allah have mercy on you! Are you protecting me from the inhabitants of heaven or those of the earth?" Qanbar said: "from the inhabitants of the earth." The Imam said: "The inhabitants of the earth have no power over anything except with the permission of [God. Go back!" Qanbar returned home."[۸۵۷

Ishaq ibn Ammar narrated: "I heard Abu Abdullah (Imam Sadiq) (a.s.) say: 'The Messenger of Allah was offering the Fajr (dawn) Prayer in the mosque when he saw a young man with sunken eyes, bent down head, and was pale, lean and slumbering. The Holy Prophet said: 'How did you pass the night?' The young man said: 'I passed the night in a state of certainty.' The Holy Prophet (SAW) said: 'For every conviction, there is a truth. What is the truth of your conviction?' The young man said: 'O Messenger of Allah! It is He

who makes me feel sad, makes me wakeful at night and hungry during the day. I am detached from this world and what is in it that as if I look at the Throne of my Lord that has been set up for reckoning and people have been resurrected for this purpose, and I am among them, and as if I look at the inhabitants of paradise who enjoy the bliss of it. They are sitting on couches looking at each other. And it is such that I look at the inhabitants of hell and see them crying. I can hear the sound of the blazing fire with my own ears.’ The Holy Prophet said: ‘This is the servant whom God has enlightened his heart with faith.’ Then, he said: ‘Keep to what you are in!’

The young man said: ‘O Messenger of Allah! Pray God to reward me with martyrdom.’ The Holy Prophet (SAW) prayed for him. Soon, he took part in a battle and was the tenth martyr after nine other martyrs.”[۸۵۸]

The same happened to Harithah ibn Malik. When he was asked: “How are you?” He said: “A true believer.” When the Holy Prophet asked him about it, he said: “It is as if I can see the people of paradise who meet one another and as if I hear the voice of the people of fire.” The Holy Prophet said to him what he had said to the young man. Haritha too asked the Holy Prophet to pray for him to be martyred.

[After killing nine men (from the enemy) in the battle, he was martyred too.[۸۵۹

Their hearts are grieved, they are protected against evils, their bodies are thin, :۸-۱۲ their needs scanty, and their souls are chaste. These are the features of the pious. They have a right to grieve when they see this world and the hereafter. Imam Ali (AS) [has said: "A believer is happy in the face and grieved in the heart."[۸۶۰

They are protected against evils. This is clear, for "love of the world is the root of all evils."[۸۶۱] The pious have no love to the worldly pleasures, and hence they are away from its evils.

Their bodies are thin, for anyone who is afraid of death, the Day of Judgment, and Reckoning shall be naturally thin. Anyone who remembers the resurrection, paradise and hell, Sakran, Ghadhban, and the woes in the Hell must be naturally thin. Anyone who cares for religion, and cares much for Muslims and suffers to see unmanly acts must be thin. Anyone who thinks of his sins, his failure to do his religious duties, spends his nights offering prayer, and eats little must be naturally thin.

part ۲

Their needs are scanty, for they are not fond of the world. The world is worthless to them. In the words of Imam Ali, the pious see the world as the house of the wretched, the house of sorrows, the house of opponents, the source of every sin and calamity, a passing cloud-shadow, a dream, a vanity fair, or the ultimate goal of

the wretched.[٨۶٢] Therefore, there is no room for the pious to give importance to .such a world. Hence, they are content with what is as little as possible

Their souls are chaste. They avoid evil acts and make chastity their motto. They have self-restraining against what is unlawful. They overcome their passions: "The best [worship is to abandon what is unlawful."[٨۶٣

In a commentary on the verse: "O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil); that is the best. This is of the communications of Allah that they may be mindful",[٨۶۴] Imam Baqir (AS) says: "The clothing of Taqwa is chastity which is the [best."[٨۶۵

Imam Hasan (AS) was asked about fairness and manliness, and he said: "Chastity in [faith, good measure in livelihood, and patience in calamities."[٨۶۶

The Messenger of Allah (SAW) was asked what might make man enter paradise, and he said: "Taqwa (piety) and good temper." He was asked what would make man enter [hell, and he said: "The two hollows: the stomach and the private parts."[٨۶٧

The Holy Prophet (a.s.) has also said: "Whoever guarantees to me what is between his jaws (mouth; whether by eating just well-gotten foods or saying just good) and [between his legs (to be chaste), I will guarantee the Paradise for him."[٨۶٨

It is truly so, for most of vices like blasphemy, unlawful acts, adultery, sodomy, backbiting and slander are rooted in these two sensitive organs. Therefore, safeguarding these two organs is the same

as the safeguarding of one's faith, and the self-restraining against them is abstinence .from all sins and keeping aloof from vices and crimes

Patience is another feature of the pious. Imam Ali (AS) says: "They endured : ۱۳-۱۴ (hardship) for a short while, and in consequences they secured comfort for a long time. It is a beneficial transaction that Allah made easy for them. The world aimed at them, but they did not aim at it. It (worldly life) captured them, but they ransomed [themselves from it."[۸۶۹

Certainly, patience, as we have already discussed, shall lead to salvation in the hereafter. Imam Baqir (AS) has said: "Paradise has been intermingled with hardships. Therefore, whoever endures hardship will enter paradise. Hell is intermingled with pleasures and passions. Therefore, whoever makes himself enjoy (all) the pleasures [(of this worldly life) shall enter fire."[۸۷۰

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "There shall come a time when kingdom will not be obtained save by killing and oppression, wealth shall not be obtained except by usurpation and avarice, and love shall not be obtained except by deviation from religion and adherence to desires; therefore, if one who live at that time is patient with poverty while he can be rich, patient with grudge while he is capable of love, and patient with humiliation while he can be mighty, God will give him the reward of fifty true believers who believe in [me."[۸۷۱

As for the world which aims at the pious, but they turn their backs to

it, it is a blameworthy world, for the world is of two kinds; praiseworthy and blameworthy. In the words of Allamah Majlisi, first of all the blameworthy world has to .be identified

Allamah Majlisi believes that the world and the hereafter are two states from the states of the heart. The near state is this world and the distant state is the hereafter. In the near state, if man has knowledge and practice, it will be a praiseworthy world even if it is filled with pleasure as in the state of the well-known Mir-Damad. When he finished his night study and resolved scientific problems, he would go out of his !?chamber and would say: How can kings and princes enjoy such a pleasure

However if man spends his life in pleasures of sins, silver, gold, and mammonism, there shall be no provision for the hereafter. Such a world is blameworthy. Scholars of .ethics have classified the world into that of mines, plants and animals

Mines are related to gold, credits, buildings, palaces, tools, dishes and their likes. Plants are related to fun, entertainments, medicine, food and clothes. Animals are related to eating, riding, defeating enemies, traveling, and idle sport. One type of human beings is like animals; exploited, alienated, and indulged in pleasure. Perhaps it is due to the same reason that God says: "Know that this world's life is only sport and play and gaiety and boasting among themselves, and a vying in the multiplication of [wealth and children..."[۸۷۲

This verse has its root in what God says

in another verse: “The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).”[۸۷۳]

This is the world which Imam Sadiq (AS) describes as follows: “The parable of this world is like the water of the sea, the more you drink from it, the more thirsty you will become until it will kill you.”[۸۷۴]

This is the same world which Imam Sadiq (AS) has described in one of his sermons, saying: “O people! This world is transient and the hereafter is perpetual. Therefore, take from this world for your abode. Do not tear off the veils with One for Whom your secrets are not hidden. You live in this world, but you have been created for the hereafter. Surely, the world is like poison that only one, who does not know it, will eat it.”[۸۷۵]

Imam Sajjad (AS) has been reported as saying: “By Allah! This world and the hereafter are but like the two pans of the scales. When one of them outweighs, it shall remove the other.” Then, he recited this verse: “When the great event comes to pass, there is no denying that it will befall.[۸۷۶]” [۸۷۷]

Imam Ali (AS) has been reported as saying: “The world and the hereafter are two enemies with different directions. One, who loves the world and is fond of

it, hates the hereafter and becomes its enemy. The world and the hereafter are like the east and the west. When one approaches one of them, he becomes distant from the other. They are like two women having one husband."[۸۷۸]

It suffices this world to be lowly that it has taken many things from the saints of Allah and put them at the disposal of His enemies. This does not mean that the friends of Allah are not capable of obtaining it (worldly pleasures), but they have voluntarily abandoned it. In fact, God does not will this world for them.

The Prophet Muhammad (SAW) had put a rock on his belly (because of hunger). Prophet Moses (a.s.) ate little and was extremely lean. Prophet Jesus (a.s.) used to say: "My food is hunger, my shirt is fear, my garment is woolen, my horse is my two feet, my lamp is the moon, my warmth is the sunlight, my fruit is what is grown out of the earth for the quadrupeds, I spend the night while I have nothing, but yet there is no one wealthier than I am."[۸۷۹]

Solayman ibn Dawood (Prophet Solomon son of David) (a.s.) ate barley bread, wore shabby clothes at nights, fastened his hands to his neck, passed the night weeping, and said: "O Lord! I have been unjust to myself. If You do not forgive me, and have no mercy on me, I will be among losers. There is no god but You. Glory be to You. Surely I am among the wrongdoers."

Abdullah

ibn Sinan narrated from Imam Sadiq (AS) his saying: “The Messenger of Allah (SAW) was leaving his house for a battle while he was sorrowful. An angel, with the keys of treasures of the earth, came down and said to him: ‘O Mohammad! These are the keys to the treasures of the world. Your Lord says: Open them and collect for yourself whatever you want!’ The Messenger of Allah said: ‘The world is the house of one who has no house (in the hereafter), and one, who has no reason, heaps (wealth) in it.”[۸۸۰] The angel said: “(I swear) By the One who has deputed you as a prophet, I heard the same from an angel in the forth heaven when I was given the keys.”

One of the other features of the pious is that “During the night they are : ۱۵-۱۶ upstanding on their feet reciting the Quran ponderingly. With it, they grief themselves, and by pondering and deeply thinking on it they find the cure of their ailments. If they come across a verses having encouragement (toward paradise), they pursue it avidly, their spirits turn towards it eagerly, and they feel as if it is in front of them. And when they come across a verse having frightening (against hell), they turn the ears of their hearts toward it, and feel as if the sound of Hell and its cries are reaching their ears. They are bending down, putting their foreheads, hands, knees, and toes on the ground, beseeching Allah the Sublime for their

[deliverance (from Fire)."[۸۸۱

Thus, three important subjects are benefited; spending the night in worshipping an supplicating, reciting the Qur'an ponderingly to seek the cures of one's sufferings, and .the frequent prostrating before Allah

Night Prayer [۵۶]

There are many verses in the Holy Quran about the recommendable night prayer. One of these verses is addressed to the Holy Prophet as an example of a perfect man and it may include all people. Allah says: "O you wrapped up in your raiment! Rise to pray in the night except a little. Half of it or lessen it a little, or add to it, and recite the [Quran as it ought to be recited."[۸۸۲

In another verse, God says: "And during a part of the night, pray as supererogatory (devotion) beyond what is incumbent on you; maybe your Lord will raise you to a [position of great glory."[۸۸۳

Describing the Pious, God says: "...and those who ask forgiveness in the early times of [dawn."[۸۸۴

Imam Sadiq (AS) has been reported by Mo'awiya ibn Wahab as saying: "As for recommendable night prayer, when the Holy Prophet (SAW) wanted to sleep, he would put a bowl of water near his bed and a toothbrush under his mat. He took a nap, woke up and looked at the sky. Then, he began reciting the following verses: "Most surely in the creation of the heavens and the earth and the alteration of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides, and reflect

on the creation of heavens and the earth: Our Lord! Thou hast not created this in vain! [Glory be to Thee; save us then from the chastisement of the fire."[۸۸۵

Then, he brushed his teeth, performed ablution and headed for the mosque. He offered four rak'as of prayer with perfect humbleness, came back to his house, slept for a short while and woke up to do as before. He looked at the sky, recited the same verses, brushed his teeth, performed ablution and offered four rak'as of prayer, returned to his house and bed, slept again and when waking up, he repeated the same things, and finally he offered three rak'as of prayer (watr prayer). Then, he [went out to offer the Dawn Prayer."[۸۸۶

In this relation, Imam Sadiq (AS) says: "Surely, in the Messenger of Allah, there was a [good example."[۸۸۷

Imam Sadiq has said: "The Messenger of Allah (SAW) said to Imam Ali (AS): 'I recommend you of some virtues that you should keep in mind." Then he said: "O Lord! Help him..." From those recommended things was: "... Keep to the Night Prayer! Keep [to the Night Prayer! Keep to the Night Prayer!"[۸۸۸

In a tradition narrated by Sahl ibn Sa'd, we read: "Gabriel came down to the Holy Prophet (SAW) and said: 'O Mohammad! Live as long as you wish, but you shall finally die. Love whomever you wish and act as you wish, for you shall be rewarded for it. Know that man's honor lies in keeping vigil at night (worshipping), and his honor

[lies in his being in no need of people."[۸۸۹

:The recommendable night prayer has many benefits as follows

Reaching a praiseworthy position -۱

Making atonement for sins -۲

Reaching high ranks -۳

Warding off punishment -۴

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "When God Almighty sees the people of some village indulged in sins, and there are three groups of believers among them, He will call: O sinners! If among you there were no believers who loved their Lord, and made the earth and mosques prosperous with their prayer and asked forgiveness in the dawns, I would surely send down [chastisement upon you and I would not care."[۸۹۰

Bringing honor -۵

Lessening fear in the grave -۶

Bringing happiness -۷

Bringing health and removing pain from the body -۸

Leaving it shall prevent one's sustenance -۹

Leaving it causes wretchedness -۱۰

Causing a source of Divine pride -۱۱

Enlightening the face and giving good smell to the body -۱۲

Making one's temper good -۱۳

Removing sorrows -۱۴

Improving one’s sight -۱۵

Making one’s stop on the Day of Judgment short -۱۶

Turning the grave into a garden of paradise -۱۷

Enlightening one’s grave -۱۸

Reciting the Holy Quran [۵۷]

Before discussing the recitation of the Holy Quran and how to do that, it would not be out of place to briefly discuss the greatness and glory of the Holy Quran.

As to the greatness of the Holy Quran, it will suffice to say that both the Shiite and Sunni scholars have reported the Holy Prophet (SAW) as saying: “Verily, I am leaving among you two weighty (very important) things. You will not go

astray after me as long as you adhere to them. One is greater than the other is; the Book of Allah and my household. They will never separate from one another until they [shall come to me at the Pond (in Paradise)."[٨٩١

From this tradition, it is inferred that what happens to one of them shall happen to the .other too and being separate from one of them means the separation from the other

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "I am the first person who is present before God Almighty; then, the Book and my household, and then my nation. I shall ask them what they have done to the Book of "!God and my household

No one can express the treasons committed against these two valuable things in history. If one wishes to understand it well, he has to study carefully the truths of the Holy Quran and the infallible Imams of guidance and observe what offences have been made against them from the time of the Holy Prophet (SAW) up to the present .time

About the recitation of the Holy Quran, Fodhayl ibn Yasar has reported Imam Sadiq (AS) as saying: "What prevents a merchant, who is engaged in business in the market, from reciting a chapter of the Holy Quran when he comes home and before going to bed? For every verse which he recites ten good deeds are written and ten of his bad [deeds are written off."[٨٩٢

The Messenger of Allah (SAW) has been reported by

Imam Baqir (AS) as saying: “Whoever recites ten verses (from the Qur'an) every night shall not be considered among the unmindful. Whoever recites fifty verses will be among the rememberers. Whoever recites a hundred verses will be among the obedient and worshippers. Whoever recites two hundred verses will be among the humble ones. Whoever recites three hundred verses will be among the winners (of Paradise). Whoever recites five hundred verses shall be among the mujtahids. Whoever recites a thousand verses, there shall be a Qintar (quintal) for him, and each Qintar is equal to fifteen thousand weights of gold, and the weight is twenty-four carats, the east of which is like the Mount of Uhod and the biggest is as the distance [between the heavens and the earth.”[۸۹۳

This tradition has been reported in Usool al-Kafi, Amali of Sheikh Sadooq, Thawab al-A’maal and Ma’ani al-Akhbar.

Benefits of the Reciting of the Holy Quran

۱- Reciting the Holy Quran entitles you to be among the rememberers, the obedient, the humble ones, the delivered, the jurisprudents, and not the unmindful. It will entitle you to the reward of the charity of a Qintar.

۲- Whoever recites a verse from the Quran, ten good deeds will be written for him and ten bad deeds will be written off.

۳- Whoever recites the Quran only by looking at it and not by heart, will benefit from his eyes and will diminish the chastisement of his parents even if they are unbelievers. [[۸۹۴

۴- Whoever recites the Quran by looking at it, not reciting by heart, will

.torment Satan

Whoever recites the Quran by looking at it will not only enjoy the reward of – ۵ recitation but also his looking at the Quran is a kind of worship. In this relation, Abu Tharr reports: "I heard the Messenger of Allah say: 'Looking at Ali ibn Abi Talib is worship, as the looking kindly and mercifully at one's parents is worship, and the [looking at the Quran and the Ka'ba is also worship."[۸۹۵

Reciting every chapter of the Quran, as mentioned in Usool al-Kafi, has special – ۶ benefits such as being safeguarded against certain diseases and the torment of the grave. Increased sustenance, relieving of pain, happiness, reward of a martyr, .forgiveness of sins, safety, and entering paradise are other benefits

How to Recite the Quran

Imam Baqir (AS) has been reported as saying: "Reciters of the Quran are of three kinds; the first is one who recites the Quran and takes it as an article of commerce, flatters the rulers, and shows off before people. The second is one who learns the art of recitation of the Quran and spoils its boundaries (rulings). Allah may not increase such kinds of reciters of the Qur'an! The third is one who recites the Quran, considers it as a cure for his ailment, passes the night with it, spends his days with thirst with it, spends his times with it in the mosques, and leaves his bed for it. By this kind of the people of the Qur'an, God repels the enemies, and by them, God sends down rain

from the sky. (I swear) by Allah! This kind from among the reciters of the Quran are rarer than red sulfur."[۸۹۶]

To recite the Quran distinctly and in a well-measured way is very important. Abd ibn Solaiman narrates: "I asked Imam Sadiq (AS) about the meaning of "and recite the Quran in a well-measured way", the Imam said: 'Ameerul Mo'minin (a.s.) has said: 'Recite it clearly, and do not cut it like the cutting of the hair (or do not read it like poetry), and do not scatter it like the scattering of sand (or do not read like prose). Reflect on its wonders and motivate with it your hard hearts. Never think how to finish the Surah quickly.'""[۸۹۷]

If we think deeply as by whom, for whom, and with what purpose this divine Book and this Greater Weight was revealed, we will come to know about its significance.

The Holy Quran is the Book of tranquility, healing, life, salvation, and liberation. The Holy Quran is the source of knowledge and sciences for all generations. The Holy Quran contains law, ethics, manners, religious rulings, faith, medicine, history and stories. The Holy Quran orders of prayer, fasting, Hajj, enjoining the good and forbidding the evil, taking the friends of God for friends and denouncing the enemies of God. The Holy Quran is power, supply, and asset. The Holy Quran is light, ship of deliverance, sources of happiness and fortune. The Holy Quran is not a divan of a poet, but it is a well-adorned heavenly book. The Holy Quran

is both guidance and a firm Rope extended between God and human beings. The Holy Quran has seven layers of meaning with each layer having seven other layers. The Holy Quran contains explicit, implicit, summary, restricted, and unrestricted verses. The Holy Quran is about guardianship, government, immunity, traditions, parables, .obligations, and rulings

Asbagh ibn Nabatah narrated: "I heard Ameerul Mo'minin (AS) say: 'The Quran was revealed in three parts; the first part is about us (the Ahlul Bayt) and about our enemies, the second part is about traditions, examples and maxims, and the third part [is about religious duties and commandments."[٨٩٨

Finally, the Quran is a book that no one can appreciate unless he can communicate .with it, that is the Messenger of Allah and the infallible Imams of guidance

Whenever Imam Sadiq (AS) wanted to recite the Quran, he would say: "O Allah! Make my look at it as worship, my reading as reflection on it, and my reflection on it as taking of lessons. Make me among those who take advice from it to keep away from sins. Do not put a seal on my ear when reciting it. Do not put a veil on my eyes when reciting it. Do not make my reciting the Quran as the reciting of one who does not reflect on it, but make me reflect on its verses and orders, and resort to the laws of Your religion. Do not make my look at it as neglectful and my reading void. Surely, You [are Kind and Merciful."[٨٩٩

What is important

concerning the Quran is to act according to it, for the doing according to the Quran is the ultimate goal of the Imams of guidance as seen in the benediction after reading the Quran: "O Allah! Make me among those who take lawful what is lawful in it (the Qur'an) and unlawful what is unlawful in it, and believe in its explicit and implicit verses. And Make it (the Qur'an) a good companion to me in the grave and at my resurrection. Make me among those whom You promote to the highest position by reading each verse of it (the Qur'an). Amen, O Lord of the worlds!"

Another issue, which has to be observed in relation to the Quran, is that one has to keep silent when it is being recited (loudly). Abdullah ibn Abi Ya'foor narrated: "I said to Imam Sadiq (AS): 'When a man is reciting the Quran, is it incumbent on the one, who is hearing it, to keep silent and listen to it?' The Imam (AS) said: 'When the Quran is being recited in your presence, it is incumbent on you to remain silent and listen.'"[٩٠٠]

Reading the Quran frequently has been highly recommended. It has been related that Imam Reza (AS) used to read the Quran from the beginning to the end within three days and said: "If I decide I can do it in less than three days, but I never read a verse without reflecting on it and knowing on what occasion it was revealed. That is why I finish

[the reciting of the Quran in three days."[۹۰۱

About Nafeesah, the granddaughter of Imam Hasan (AS), it has been written that she had dug her grave with her own hands and had read the Quran six thousand times. [[۹۰۲

As for Borayr, it is said that "every night, he read the Quran from the beginning to the [end."[۹۰۳

The secret behind reciting the Quran frequently is because the Qur'an is a builder of man, a law of prosperous life and happiness for human beings, besides its divine knowledge and sciences. Hence, it is incumbent on human beings to understand its different dimensions, to get familiar with its life-giving message and with the religious charter of Islam. Little reading of the Quran means little information, and not reading it means lack of information, whereas reading it frequently entails further .understanding of this divine Book

Prostration [۵۸]

Prostration

Prostration, which is one of the features of the pious, is a general act of worship. A look at the Quranic verses and traditions shows that a devoted servant of God should be in prostration all the time. Prostration is an obligatory act. God Almighty, in the Quran, refers to prostration of all beings and says: "Do you not see that Allah is He, to Whom bow down in adoration whosoever is in the heaven and whosoever is in the earth, and the sun and the moon, and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement [has become necessary...?"[۹۰۴

Imam Sadiq(AS) has

been reported as saying: "God has made prostration obligatory during the day and the night in prayer." The Imam (AS) further says: "O you who believe! Perform genuflection and prostration. Obey your Lord and do good so that you will become prosperous. This is a common obligation on the face, the two hands and the two [feet."[۹۰۵

Prostration has many benefits, the most important of which is the feeling of humbleness before God. When God sees His servant in this state, He will look at him .favorably, fulfills his needs and answers his call

It is to be noted that prostration does not belong to prayer alone. There are other prostrations for human beings before Allah. Prostration of gratefulness after each prayer, prostration for every blessing that God gives to us, prostration after reciting certain Quranic verses, and prostration for expressing our needs are some other .examples, provided that we have already purified our hearts

Imam Sadiq (AS) has been reported as saying: "One day Prophet Moses (AS) was preaching his followers. One of them rose up and ripped his own shirt. God revealed to ".Moses to say: "Do not rip your shirt, rip your heart

Imam Sadiq (AS) has further said: "One day, Prophet Moses (AS) passed by one of his followers who was in prostration. When Prophet Moses (AS) returned, he was still in prostration. Being impressed by this act, Prophet Moses (a.s.) said: 'If I could fulfill your needs, I would certainly do it. A call came from God, saying: Even if he keeps on prostrating

so much until his neck is broken, I will not accept it unless he keeps his heart busy with [what I like and give up what I dislike."[۹۰۶

Long prostrations of Imam Sajjad, Imam Musa al-Kadhim, and other infallible Imams .(peace be on them all) are well known to everyone

One of the other features of the pious is endurance. In this connection, Imam Ali :۱۷-۲۱ (AS) says: "In the day, they are patient, knowledgeable, virtuous, and pious. The fear (of Allah) has made them thin like arrows. If any one looks at them, he thinks that they are sick, and he says that they have gone mad. In fact, great concern (fear) has made [them mad."[۹۰۷

Some scholars have said: "Endurance is to be certain on affairs and to be moderate at anger. It prevents man from becoming anxious. Some of its signs are the lack of restlessness, not hastening for revenge and scolding, and not showing odd [behaviors."[۹۰۸

Allamah Naraghi has defined endurance as follows: "I have realized that endurance is tranquility to the soul which is not easily moved by anger in a way that no blameworthy act can affect it quickly." Naraghi the Second says: "The opposite of anger is endurance, which is the self-confidence that is not easily moved by the [power of anger, and that the hardships of life cannot make one easily anxious."[۹۰۹

Then, Naraghi the First says: "Endurance is the best personal attainment after ".knowledge without which knowledge is of no benefit

The pious have truly such a feature. When they treat their

parents, children, brothers and sisters, relatives, purchasers or sellers, people of .knowledge or laymen, they have endurance and they avoid anger

Anger

Anger is a deadly factor that sometimes leads to murder. Anger is said to be a temporary madness. Imam Ali (AS) has said: "It is a kind of madness, for one, who gets angry, will then regret and if he does not regret, his madness shall get [stronger."[٩١٠

Imam Baqir (AS) has been reported as saying: "Anger is a firebrand from Satan that is kindled inside man. When one of you gets angry, his eyes become red, his veins [become swollen, and Satan enters into him."[٩١١

It is for this reason that endurance and forbearance have been so much recommended. The Messenger of Allah (SAW) has been reported as saying: "Seek exaltation with Allah!" He was asked: "What does that mean? The Holy Prophet (SAW) said: "Maintain relationship with one who has cut off relations with you. Give to one [who has deprived you, and be patient with one who harms you."[٩١٢

The Holy Prophet (SAW) has also said: "Surely a forbearing Muslim due to his [endurance is like a fasting worshipper."[٩١٣

The Messenger of Allah (SAW) has been reported as saying: "When people gather on the Day of Judgment, a herald will call: 'Where are the people of virtue?' Some people shall rise up happy and pleased and shall walk speedily toward the paradise. Angels will meet them, saying: 'We see that you are rushing to paradise. They shall say: 'We are people of virtue.' The angels

shall ask: 'What is your virtue?' They shall say: 'When we were wronged, we had endurance, when we were treated unjustly, we pardoned, and when we faced folly, we had forbearance.' They are said: 'Enter paradise which is an excellent reward for [what you have done."[۹۱۴

In the du'as, we read: "O Allah! Make us benefit from knowledge! Bless us with endurance. Honor us with Taqwa. Surely my guardian is Allah who has sent down the [Book and He is the Guardian of the righteous."[۹۱۵

Endurance is an outstanding feature of the pious, by which we can recognize them. The true examples of endurance are the Imams of guidance, the purified household .of the Holy Prophet (SAW) and most of their followers. Malik al-Ashtar is an example

Knowledge

As we have already discussed, knowledge is a valuable feature by which human beings can attain sublime positions. All the misfortunes and deprivations of society .arise from ignorance

It is through knowledge that man feels that he has certain duties to discharge. It is knowledge that makes man know and establish a sound relation with God, the prophets and the Imams. It is knowledge that gives courage, honor, glory, capability, strong faith, conviction and hundreds of other good features. It is knowledge that gives man perpetual happiness and makes him have a standing above the angels. It is knowledge which has made everything conquered by human beings and they are conquered by God. It is knowledge that makes everything fear God. It is through knowledge that man has subdued everything and

.he is subdued by God

The Messenger of Allah (SAW) has said: "The sleep of a scholar is better than one thousand rak'as of prayer performed by a worshipper."[۹۱۶] He has also said: "One hour of a scholar who inclines on a cushion and looks into his deeds is better than [seventy year's prayers of a worshipper."[۹۱۷

When one dies, his deeds cease, unless he had knowledge from which people benefit, [a charity (by him) which is in circulation, and a good son who prays for him."[۹۱۸

When the Day of Judgment comes, the ink used by the scholars in writing is measured [with the blood of martyrs and the ink shall be preferred to the blood.[۹۱۹

As for kindness and good deeds, Imam Sadiq (AS) has been reported as saying: ["Patience, forbearance, and good temper are features of the prophets."[۹۲۰

The Imam (AS) has also said: "Being kind to brethren and trying to fulfill their needs [are deeds of the righteous."[۹۲۱

The Imam has further said: "Have relations, be kind, and have mercy to one another [and be kind to brethren as God has commanded."[۹۲۲

Sho'ayb al-Aqarqoofi narrates: "I heard Imam Sadiq (AS) say: 'Fear Allah, be kind to the brethren, love one another for the sake of God, keep your kinship, be merciful, [visit and meet one another, remember our advice and keep it alive."[۹۲۳

Being kind and righteous is extremely important in Islam in the same way that being kind is one of God's Attributes: "Surely, He is Kind and Merciful." The pious too have this feature which is mentioned

both in the Quran and the du'as: "Our Lord! Forgive us our faults, and cover our evil deeds and make us die with the righteous."[۹۲۴]

After speaking of hell that is the abode of the unbelievers, God speaks about the righteous who are the very pious ones. He says: "But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous."[۹۲۵]

In the Quranic Suras, Infitar (۸۲), Insan (۷۶), and Mutaffifeen (۸۳) the abode of the righteous on the Day of Judgment has been described. We do not discuss it further.

۲۲-۲۳: One of the other features of the pious is that "they are not satisfied with their meager good acts, and do not regard their major acts as great. They always blame themselves and are afraid of their deed. When any one of them is spoken of highly, he says: I know myself better than others do, and my Lord knows me better than I do. O Allah, do not deal with me according to what they say, and make me better than what they think of me and forgive me (those shortcomings) which they do not know."[۹۲۶]

This topic has been already discussed in the section of "piety and practice" as well as of "self–conceit". Obviously, the pious do not consider their deeds as great, for when they compare their deeds with the greatness of God Almighty, they see

.them too meager

Addressing Hisham, Imam Musa ibn Ja'far al-Kadhim (AS) says: "O Hisham! How can your deeds be pure with God when you have made your wits busy away from the command of your Lord and have made your wits obey your passions and desires?"[۹۲۷]

For this reason, when someone speaks highly of the pious, they feel unhappy; because they do not have the impression that they have good features, hence they do not consider themselves worthy of praise. In such conditions, they say to themselves: "I know myself better than others do and my Lord knows me better than I do." Then they pray: "O Allah, do not deal with me according to what they say, and make me better than what they think of me and forgive me (those shortcomings) ".which they do not know

In these statements, there is a lesson to be learnt, and that is we should not be pleased when we are praised by people, because everyone knows himself better than the others do. He himself knows better than others do about his knowledge, piety, patience, steadfastness, good temper and devotion. The pious know that neither praise nor criticism can add to or reduce from their deeds. In this connection, Imam Musa al-Kadhim (AS) says to Hisham: "If a walnut is in your hand, but people say it is a pearl in your hand, it will not benefit you when you know it is a walnut. The same is true if there is a pearl in your hand and people say

[it is walnut. It will not harm you when you know it is a pearl."[928]

If a person has such a concept, he shall not be influenced by other people's praise nor will he be pleased to be praised.

About this, God says: "...therefore, do not attribute purity to your selves; He knows him best who guards (against evil)."[929]

Jameel narrated: "I asked Imam Sadiq (AS) about the meaning of this verse, and he said: 'It is the speech of one who (boastingly) says: I performed prayers all last night and fasted yesterday.'

Then the Imam (AS) said: 'A group of people say in the morning: 'I offered prayer last night and fasted yesterday', whereas Ali (AS) says: 'I sleep in the day and in night, and if I find anything (of time) between them, I will sleep.'""[930]

This does not mean that Imam Ali (AS) sleeps throughout the day and night, but it means that one should never be proud of his worship. The pious not only do not become happy when they are praised, but also they hate to be praised.

۳۵-۲۴: One of the other features of the pious is the following: "The sign of one of them is that you see that he has firmness in religion, determination along with leniency, faith with certainty, greed in (seeking) knowledge, knowledge in forbearance, moderation in wealth, devotion in worship, good-looking in poverty, patience with hardships, striving for the lawful things (sustenance), vitality in guidance, and refraining from greediness."[931]

Strength in religion is another feature of the pious as mentioned by

Imam Ali (AS). Imam Sadiq (AS), in relation to his granduncle Abbas, says: "Our uncle Abbas (ibn Ali) was of great insight and firm faith. He fought alongside his brother, Hossain, passed the test successfully and was martyred."[۹۳۲]

Describing the believers, God says: "The (true) believers are those only who believe in Allah and His messenger and afterward doubt not..."[۹۳۳]

Imam Ali (AS) has been reported by Imam Sadiq (AS) as saying: "Doubt and sin are in fire; they are not from us and do not return to us. The believers' hearts are wrapped totally in faith. When God wills to enlighten what there is in them, He will enlighten them with the revelation. He will sow the seed of wisdom in them... and will reap the harvest."[۹۳۴]

The Messenger of Allah (SAW) has been reported by Imam Reza (AS) as saying: "The best of deeds to Allah Almighty is faith in which there is no doubt, fighting (for the sake of Allah) in which there is no grudge and betrayal, and the accepted Hajj."[۹۳۵]

One, who is strong and steadfast in his faith and is not deviated from it because of any doubt, is a pious man. On the contrary, one who has doubt about his faith will go astray because of the slightest temptations.

Leniency as another feature of the pious has been mentioned in the Holy Quran and traditions. God has recommended the Holy Prophet (SAW) with it. "It was by the mercy of Allah that you were lenient with them (O Muhammad), for if you had

[been stern and fierce of heart, they would have dispersed from around you."[۹۳۶

About parents, God says: "And make yourself submissively gentle to them with mercy, and say: O my Lord! Have mercy on them, as they brought me up (when I was) [little."[۹۳۷

Addressing the Holy Prophet (SAW) about leniency to the believers, God says: "And [lower thy wing (in kindness) unto those believers who follow thee."[۹۳۸

The Messenger of Allah (SAW) has been reported by Imam Musa ibn Ja'far (AS) as saying: "Leniency is not put on anything except that it betters it, and it is not taken out [of anything except that it makes it defective."[۹۳۹

Imam Baqir (AS) has said: "Everything has a padlock, and the padlock of faith is [leniency."[۹۴۰

Here, Imam Baqir (AS) has likened a subjective concept with something tangible, meaning that he should be lenient, because roughness, bad temper and violence lead .to perdition

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "Shall I not inform you of one from whom fire shall be prevented tomorrow (on the Day of Judgment)?" They said: "Yes, O Messenger of Allah!" The Holy Prophet (SAW) said: ["The humble lenient one, the simple lenient one."[۹۴۱

Faith with certainty

As we have already discussed, one of the features of the pious is conviction. In this [relation, God says: "...and they are certain of the hereafter."[۹۴۲

Al-Baydhawi says: "Conviction is the strengthening of knowledge by the rejection of ".doubt through reasoning

Raghib says: "Certainty is a feature of knowledge above awareness and cognition, and it is classified into

three kinds; the knowledge of certainty, the essence of certainty, and the very truth of certainty."[943]

Allamah Majlisi says: "Some scholars have mentioned three states for certainly; the knowledge of certainly which is the knowledge obtained with a proof, like when seeing a smoke, we are certain that there is a fire around. The essence of certainly is when we see something with our own eyes like when we see the fire. The very truth of certainly is when someone enters into fire and shall have the very features of fire."

Hence, certainty is the highest degree of belief and it is given to few people. Only the pious have this worthy feature. Certainty is even above Taqwa. Younus asks Imam Reza (AS) about faith and Islam. The Imam (AS) says: "Abu Ja'far (Imam Baqir) (AS) stated: 'Faith is one stage above Islam, Taqwa (piety) is one stage above faith, and certainty is one stage above Taqwa, and there is nothing as scanty as certainty in people.'"

The narrator said: "I asked: 'What is certainty then?', and The Imam (AS) said: 'the reliance on God, the submission to Him, the contentment with the divine fate and the entrusting of affairs to God.' I asked: 'What does this mean?' The Imam (AS) said: 'Thus said Abu Ja'far.'"[944]

When he was asked by Abu Baseer about the extent of reliance, the Imam said: "The extent of it is certainty." When asked about the extent of certainty, the Imam (AS) said: "Not to fear anything when you are with God."[945]

In a commentary

on this verse: "And there was beneath it a treasure for them",[۹۴۶] in Majma' al-Bayan, we read: "There was a tablet of gold with this inscription: 'It is strange that one believes in the divine fate, and yet he is sad! It is strange that one is certain about sustenance, and yet he puts himself in trouble! It is strange that one believes in the Reckoning, and yet he is unmindful! It is strange that one knows how deceitful the world is to the people of the world, and yet he seeks comfort in it! There is no god but Allah and Mohammad is the Messenger of Allah.'"[۹۴۷]

Greed in seeking knowledge

The virtue of knowledge is obvious. The pious know that it is knowledge that promotes man to the highest stage of humanity. It is with knowledge that God has been acknowledged and worshipped. It is knowledge that makes man distinct from animals and other creatures. It is worth mentioning that the knowledge of the pious is transfused with forbearance. It has been related that a man went to Imam Hossain (AS), saying: "I have to pay a full blood-money and I cannot afford it. I said to myself: 'I will go to the most generous man.' I do not know anyone other than the Household of the Messenger of Allah."

The Imam (AS) said: "O my Arab brother! I ask you three questions. If you answer one of them, I will give one third of my wealth to you. If you answer the other two, I will give

you two thirds of my wealth, and if you answer all the questions, I will give you all my ".wealth

The Imam added: "I heard from my grandfather, the Messenger of Allah, his saying: 'Favor is (regarded) to the extent of knowledge.'" The Bedouin said: "Ask your questions. If I can answer, I will; otherwise, I will learn from you. There is no power ".save with Allah, The Most High, The Great

Imam Hossain (AS) asked: "What is the best knowledge?" The Bedouin said: "It is the faith in God." The Imam asked: "How can we attain salvation?" The Arab man said: "Through the trust in God." The Imam (AS) asked: "What is the ornament of man?" The Arab man said: "Knowledge with forbearance." The Imam asked: "If there was no knowledge?" The Arab man said: "Wealth with generosity." The Imam asked: "If there was no wealth?" The Arab man said: "Poverty with patience." The Imam asked: "If there was no patience?" The Arab man said: "A thunderbolt from the sky to burn him, for he deserves it!" Imam Hossain (AS) smiled and gave him a bag in which there was one thousand Dinars. The Imam (AS) gave him his own ring with a precious stone on it that was about two hundred Dirhams, saying to him: "Give the gold to the creditors ".and sell the ring to provide your expense

[The Arab man took it and said: "Allah knows where He puts His mission."[۹۴۸

Economic and Moderation in Richness

This is also a feature which has been discussed in the section of

."economy"

Moderation in riches is a source of salvation. Imam Baqir (AS) has been reported as saying: "The factors that lead to salvation are the following; to fear Allah openly and secretly, to be moderate in riches and in poverty, and the speaking according to justice in contentment and anger."[۹۴۹]

Imam Ali (AS) said: "One, who is moderate, shall never be in need."[۹۵۰]

Submission in Worship

This is another feature of the pious. In this relation, God says: "Successful indeed are the believers, who are humble in their prayers."[۹۵۱]

In Majma' al-Bayan, we read: "O the humble ones! The humble ones never raise their sights from the places of their prostration, nor do they look right or left."

Therefore, devotion in prayer is that man should be humble before the greatness of God, and be fully mindful whether his worship is prayer, fasting, Hajj, or else. As for being humble in prayer, the Messenger of Allah (SAW) saw a man playing with his beard while offering the prayer. He said: "If he was humble in his heart, all the parts of his body would be humble too."[۹۵۲]

Splendor in Destitution

This is to show that God the Beneficent has made them (the pious) independent of others lest others may do them some favor making them indebted. Imam Ali (AS) has said: "Give to whomever you wish, and you will be his commander! Beg from someone, and you will be his captive! Be independent of whomever you wish, and you will be like him."[۹۵۳]

Imam Ali (AS) has been reported by Imam Sadiq (AS) as saying: "There should be both a feeling of being in need of people and independence of them in your heart. Your need for them should be in your speaking softly to them and being cheerful (with good temper). Your independence of them should be in your pure honor and preserved

[dignity."[۹۵۴

In a commentary on this, Allamah Majlisi says: "Perhaps, the meaning of what

Imam Ali (AS) has said is that we should have two beliefs in our heart; one is to believe that we are in need of others, because man is a civilized creature by nature, and the other is to believe that we are not in need of people, for it is God Who provides us with our sustenance. Hence, we should not turn to people for our needs. Therefore, the first belief is related to the association with people through good speech and behavior, and the second belief is related to the safeguarding of our dignity, and ".dignity is achieved by abandoning begging and greed

Patience with Hardship

Endurance is an outstanding feature of the pious. Imam Sadiq (AS) has said: "Patience is the head of faith."[۹۵۵] The Imam has also said: "The position of patience to faith is as the position of the head to the body. When the head is gone, the body is gone too. [It is the same that when patience is gone, faith is gone too."[۹۵۶

The Seeking for well-gotten Sustenance

It is a prominent feature of the pious, for the impious are reckless about what is lawful and what is unlawful. The pious do their best to eat what is lawful. The Messenger of Allah (SAW) has been reported by Imam Baqir (AS) as saying: "Worship (devotion) has [seventy parts. The best part of it is to seek lawful sustenance."[۹۵۷

Imam Musa ibn Ja'far (AS) said: "Whoever seeks lawful sustenance for his [dependents is like one who is fighting in the way of God."[۹۵۸

Khalid ibn Najeeh has reported Imam Sadiq (AS) as saying: "Greet whomever you meet. Say: Ja'far ibn Muhammad sends his regards to you and say: fear Allah for the sustenance He gives to you. By God! I do not advise you unless I advise myself (with the same) first. It is incumbent upon you to do your best! Whenever you finish your Morning Prayer, seek your sustenance in the early hours of the day. God will soon give you sustenance in the early hours of the day. God will soon give you sustenance and [will help you to obtain it."[۹۵۹

The messenger of Allah (SAW) has been reported by Imam Ali

AS) as saying: "On the Day of Judgment, no man walks even a step unless he is asked) about four things; he shall be asked on what he has spent his life, how he has spoiled his youth, where he has obtained his wealth from and how he has spent it, and about [the love to us, the Ahl al-Bayt."[٩۶٠

Pleasure in Guidance

By this, Imam Ali (AS) may mean that the pious are happy, because they have been guided. Imam Ali (AS) has said: "Deceive your self in worshipping, be lenient to, and do not force it. Engage it (in worshipping) when it is free and merry except for the [obligations on you, for they must be done."[٩۶١

Refraining from Greed

It is a feature of the pious, for they know that greed has its roots in vices. In the words of Allamah Khoo'ee, greed causes humiliation, jealousy, enmity, backbiting, scandal, sycophancy, hypocrisy, abandonment of the enjoining of the good and forbidding the evil, giving up the reliance on God and the contentment with the divine fate, and .others

The messenger of Allah (SAW) has been reported as saying: "The poorest man is one [who is greedy."[٩۶٢

Being asked what feature makes man's faith steady, Imam Sadiq (AS) said: "What [makes man's faith steady is piety, and what brings him out of faith is greed."[٩۶٣

Imam Sadiq (AS) has also said: "If you want your eyes to be enlightened and attain the good of this world and the hereafter, do not be greedy for what people have, count yourself among the dead, do not consider yourself above others; and keep your [tongue (not to say any bad thing) as you keep your property."[٩۶۴

A man called Abu Ayyoob Khalid ibn Zeid came to the Messenger of Allah (SAW) and asked: "O Messenger of Allah! Give me an advice, so that I will put it into practice." The Holy Prophet (SAW) said: "I advise you

of five things; set no hope on what is in the hands of people. This is independence. Keep away from greed, for it is indigence. Offer prayer as if it is your last prayer. Avoid doing what you have to apologize for it. Wish for your brother what you wish for yourself."[965]

Imam Baqir (AS) said: "Do not covet (the belongings of) one who is above (better than) you. It is sufficient what God has said to the prophet: "Let not then their property and their children excite your admiration."[966] God has also said: "And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life."[967]

We should take into consideration the simple way of living of the Messenger of Allah whose food was bread of barley, his sweetmeat was dates, and his firewood was the dry fronds of palm-tree."[968]

Virtuous Deeds

One of the other features of a pious man is that "He performs virtuous deeds, :36-40 but he still feels afraid. In the evening, he is anxious to offer thanks (to Allah). In the morning, his anxiety is to remember (Allah). He passes the night in thanking and praising God, and when the morning comes, he is busy glorifying God. He spends the night in fear and in the morning he is delighted with hope. He is afraid of forgetfulness delighted for the favor and mercy received by him."[969]

A pious man never underestimates his deeds. He fearfully keeps telling himself: will there remain any good

deed for me despite my sins, forgetfulness and unrestrained way of living? Shall I not be taken to account?

Offering Thanks

One of the features of the pious is that they offer thanks. Thanking, as Raghib believes, is to appreciate a favor and to express it. The opposite is ingratitude which is the ignoring and concealing of a favor. Gratefulness is of three kinds; heartfelt gratefulness, which is the appreciation of a favor and blessing, gratefulness expressed by the tongue which is the laudation of the Lord, and gratefulness by the organs of the body which is the gratitude to a favor as it deserves to be treated.[۹۷۰]

In this relation, there are many Quranic verses and traditions. Allah says: "And very few of my servants are grateful."[۹۷۱]

In Kashshaf, it has been related that someone was praying in this way: "O Allah! Make me among the few ones!" When he was protested as what kind of supplication it was, he recited the above-mentioned verse, and said: "I like to be among them".

In another verse, God says: "If you are grateful, I would certainly give to you more and if you are ungrateful, My chastisement is truly severe."[۹۷۲]

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "One, who eats his food thankfully, has the reward of one who has observed recommended fasting. One, who offers thanks for his being healthy, has the reward of one who is afflicted, but is patient. One, who offers thanks for what has been given to him, has the

[reward of one who is deprived, but is satisfied."[۹۷۳

Ammar ad-Duhni narrated: "I heard Imam Sajjad (AS) say: 'Surely, Allah loves every sad heart and loves every grateful servant. God Almighty will ask each servant on the Day of Judgment: 'Did you thank so-and-so person?' When the servant says: 'No, I just thanked You', God will say: 'When you did not thank him, you have not thanked Me." Then the Imam said: 'The most thankful one of you before God is one who [thanks people."[۹۷۴

Being grateful to God is an outstanding feature of the pious. Hence, God Almighty has .introduced His prophets as thankful servants in the Holy Quran

Prophets sometimes introduce themselves as such. When people protested the Holy Prophet (SAW) why he put himself in so much trouble, he would say: "Should I not be a "?thankful servant

When the Lord of the universe praises a group of people, He says: "Most surely there [are signs in this for every patient endure, grateful one."[۹۷۵

When God blames a group of people, He says: "... but most of people do not give [thanks."[۹۷۶

It means that they see divine blessings, but they are indifferent to them. Mentioning His blessings, God says: "And He it is Who made for you the ears and the eyes and the [hearts; little is it that you give thanks."[۹۷۷

When telling the stories of the prophets and their nations, God says: "...that you may [give thinks."[۹۷۸

What is gratefulness that is so much important? What is the meaning of being grateful to God that He has

attached so much importance to? What is the gratefulness with which God tests His servants? What kind of act is gratefulness that the abandonment of which shall entail chastisement for the servants, but to practice it makes man beloved to God and increases His blessings? Sa’di the Persian poet says in one of his poems: “Gratefulness increases God’s favors; whereas ungratefulness takes blessings out of your hands.”

Sheikh Toosi says: “Being grateful is considered as the best act which entails God’s favors. It can be through words, behavior, or intention. Gratefulness has three elements:

١- Acknowledgement of the Benefactor; man should know that all blessings, open or hidden come from God Almighty. He is the true Benefactor and all mediators are ruled and conquered by Him.

٢- Submission, humbleness, and delightedness towards a favor or blessing; As it is a gift, it shows the favor of the Benefactor, the sign of which is that man does not get happy with the world except with what may bring him closer to God.

٣- When this state is felt in the heart, vigor is seen in the act which belongs to the heart, the tongue and all parts of the body. As for the heart, the intention is to glorify and praise God, reflect on the sign of favor, and serve God. As for the tongue, it is to express that with laudation, praise, and glorification of God, and with enjoining the good and forbidding the evil. As for the acts of the organs of the body, it is to use

all the blessings and favors, open or hidden, in the service of God. Observing piety and self-retrain against sins, using the eyes to see (and ponder on) what God has created in the nature, reciting the Quran, and reviewing the knowledge and sciences of the .prophets and the imams...and the same is said about the other organs

Now, it is clear what gratefulness is, why it is considered as an important feature of [perfection, and why God has said "and very few of My servants are grateful."[٩٧٩

As expressing thanks by the tongue is a divine blessing by itself, it requires another .gratefulness

In expressing gratefulness to God with the tongue, which is itself a blessing and requires other thanking, man, in thanking God, must admit inability in knowing God and the appreciation of the blessings. The Holy prophet (SAW) has said: "My Lord! We ".have not worshipped You as You deserve and we have not known You as You are

Imam Sajjad (AS) says: "O Lord! I cannot count Your praise, the praise which is due to [You."[٩٨٠

Sa'di the Persian poet in the introduction of his book, Gulistan (Rose Garden) writes: "The favor of God, Mighty and Glorified, Whose obedience is a cause of approaching (to Him) and the gratitude (to Him) brings more blessings. Every inhalation of the breath prolongs life and every expiration of it gladdens our nature, wherefore every breath confers two benefits and for every benefit gratitude is due. Whose hand and tongue is capable to fulfill the obligations of thank to Him? "Give

[thanks, O family of David, and few of My servants are thankful."[981

It is the best to a worshipper, because of his shortcomings, to offer apologies at the ,Throne of God

".although what He deserves no one is able to accomplish

(Remembrance of God (Zikr [59]

rememeberance of God

This is one of the other features of the pious and it is of two kinds; remembering God .in the heart and remembering Him by the tongue

Remembering God has been frequently recommended. It is with the remembrance of God that man can somehow make up for the blessings that God has given him and .express his gratitude to Him

There are many Quranic verses about 'Zikr' or remembrance of God, whether by the heart or the tongue: "Therefore, remember Me, I will remember you, and be thankful [to Me, and do not be ungrateful to Me."[982

Elsewhere, God says: "O you who believe! Remember Allah with much [remembrance."[983

Mohammad ibn Moslem, who was a great narrator, has reported Imam Sadiq (AS) as saying: "The tasbeeh (glorification) of Lady Fatima is a frequent Zikr ordered by God [Almighty."[984

Elsewhere in the Holy Quran, God says: "O you who believe! Let not your wealth, or your children divert you from the remembrance of Allah; and whoever does that, [these are the losers."[985

Imam Sadiq (AS) has been reported as saying: "God revealed to Moses (AS): 'Do not rejoice at much wealth. Do not leave My remembrance under any conditions. Surely, the abundance of wealth makes forget sins (be indifferent when committing sins), and

[leaving My remembrance makes the hearts hard."[۹۸۶

The Messenger of Allah

SAW) has been reported as saying: "O Ali, the best deed has three features; justice) on your part, helping and consoling your brother in faith in the way of God Almighty, [and the remembrance of God in all conditions."[۹۸۷

In another tradition, we read: "Remembering God is not to say: 'glory be to Allah, praise be to Allah, there is no god but Allah, and Allah is the Greatest' alone, but if a man intends to do something unlawful and he fears God Almighty at that moment and ".gives it up, it will be Zikr

Another narration of this tradition is that if a man, who intends to commit a sin, remembers God Almighty and this remembrance creates a distance between him and the sin, it is Zikr. This is the meaning of the verse: "Surely, those who guards (against evil), when a visitation from Satan afflicts them they become mindful, then lo! They ".see

In another tradition, we read that Imam Ali (AS) has said: "In every place that you ".remember God, He will be with you

Imam Ali (AS) says: "Remember Allah Almighty frequently when you go to marketplaces and when people are engaged in businesses, for it (the remembrance of God) is a ransom for sins and an increase in good deeds, and you are not recorded [among the unmindful."[۹۸۸

There are many traditions in this relation but to sum it up, one can say that although remembering God is necessary under all circumstances, it is more recommended in :the following conditions

On the marketplace, a tradition -۱

reads: “A marketplace is the field of Iblis, where he comes with his banner, sets his throne, and spreads his children.”[۹۸۹]

۲ - In the warfront; Imam Ali (AS) has been reported as saying: “Whenever you face your enemy in war, speak little and remember God frequently.”[۹۹۰]

۳ - When you are commanded by God or when you have been prohibited from something as narrated by Imam Sadiq (AS) [۹۹۱]

۴- In secret and concealment

When man remembers God, his Lord too will remember him. Beyond doubt, when God remembers someone, it will entail many benefits for him. In this relation, the Messenger of Allah (SAW) has been reported as saying: “Whoever wishes to know his position with God, he should see what the position of God with him is.”[۹۹۲]

God has said: “I am the companion of one who remembers Me.”[۹۹۳]

Imam Baqir (AS) has been reported by Abu Hamzah ath-Thumali as saying: “As long as a believer remembers God, he is continuously in a state of prayer, whether he is standing, sitting or lying in bed, for God has said: “Those who remember Allah standing, sitting and lying on their sides...[۹۹۴]” [۹۹۵]

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: “There is no people that gather together in a meeting and do not remember Allah and do not pray Him to send His blessing on their prophet, except that that meeting shall be to them regret and woe.”[۹۹۶]

Inadvertence

part ۱

Inadvertence or heedlessness, the opposite of remembrance, is prohibited by God in the Holy Quran, blamed in traditions

and reproached by wits. In a verse, God says: "...and be not of the heedless ones."[٩٩٧] In other verses, God says: "Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil). Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of our communication; (as for) those, their abode is the fire because of what they earned."[٩٩٨]

Elsewhere in the Quran, we read: "...and most surely the majority of the people are heedless to Our communications."[٩٩٩]

Imam Sadiq (AS) has been reported as saying: "If Satan is enemy, then what is heedlessness for? And if death is true, them what is rejoicing for?"[١٠٠٠]

It is related that Jesus (AS) passed by a village whose people had been destroyed by God's wrath. The disciples asked Jesus (a.s.) to bring one of the destroyed people to life to ask him why they had been destroyed. When Jesus (AS) brought one of them back to life and asked him the reason, the resurrected man said: "Submission to tyrants, the love of the worldly pleasures, lack of fear (of Allah), unlimited wishes, heedlessness and engagement in idle fun and amusement."[١٠٠١]

Sheikh Baha'ee has set an example of man's heedlessness. He has written: "The likeness of an arrogant and heedless man is the likeness of a man who hangs himself in a well, and there is

a dragon at the bottom of the well, waiting for him to fall down, with its mouth open to devour him, and there are two black and white locusts, chewing at the rope with which the man is hanging. The man, who sees a little honey intermingled with the soil at the wall of the well with bees attacking it, tries to have a share from the honey ".without taking heed of what is above or beneath

Sheikh Baha'ee further says: "The well is the world, the rope is life, the two white and black locusts are the day and the night, the honey intermingled with soil is the worldly pleasures which are intermingled with sufferings and sorrows, and the bees are the ".people of the world who harm the man

Sheikh Baha'ee then has the following supplication: "We pray God for vision and [guidance and seek refuge with Him from heedlessness and going astray."[١٠٠٢

The Messenger of Allah (SAW) has been reported as saying: "The most heedless and unmindful people are those who do not take lesson from the changes of the [world."[١٠٠٣

It has been narrated that the message of a cock's crow is: "O you the heedless one! [Remember God!"[١٠٠۴

The Messenger of Allah (SAW) has been reported as saying: "When Iblis comes to you, saying: 'how plentiful your prayer is!' Say to him: 'my heedlessness is more than my [prayer is."[١٠٠۵

The pious are those who spend the night in fear and in the morning, they are delighted, and thinking of that, which they might have left

out of inadvertence, and trying their best to be away from inadvertence every moment, especially in the hours they have been advised to remember God. Imam Baqir (AS) has been reported as saying: "Iblis, on whom be the curse of Allah, scatters his hosts of the night from the time when the sun sets until the sunrise. Therefore, remember God frequently during these hours, seek refuge with Him from the evils of Iblis and his hosts, and shelter your children during these hours, for they are the hours of heedlessness."[۱۰۰۶]

In supplications, we ask God not to make us from among the heedless ones. In the Supplication of the month of Rajab, we read: "O Allah (please do) lead me to the path of the well-guided ones, and grant me the determination of the hardworking ones, and do not include me with the unmindful ones who are dismissed (from Your mercy)."

One of the other features of the pious is that they are happy with the favor and mercy of Allah. Some scholars have explained the meaning of the words 'favor' and 'mercy' as love for the Ahl al-Bayt and 'Shariah' and some other scholars have interpreted them as religious duties and praiseworthy acts which bring about God's favor and mercy.

۵۹-۶۱: One of the other features of the pious is that their minds refuse to submit to the desires of their selves if there is a bit of irrecommedability in them (desires), and even they sometimes refrain from lawful pleasures for fear of being blamed. They always

think of the afterlife and the reward of Allah and wishe for what lasts forever not transient worldly pleasures… THey mix knowledge with forbearance, and saying with .doing

You will see his hopes simple, his shortcomings few, his heart before Allah the Mighty Lord of the heavens and the earth submissive and fearing, his soul contented, his meal little and simple, his religion sound, his desires dead, and his anger suppressed. Good alone is expected by him. Evil from him is not to be feared. Even if he is found among those who forget (Allah) he is counted among those who remember (Him), but [if he is among the rememberers, he is not counted among the forgetful."[١٠٠٧

A pious man does not obey his 'self', for he knows what 'self' is. He knows that 'self' is one of the ardent enemies of man. Imam Ali (AS) has been reported as saying: "Your ".most hostile enemy is the 'self' that is between your two sides

When the Holy Prophet (SAW) returned from one of the battles, he hailed his army and invited them to the greater Jihad. He said: "It is the Jihad against one's self (desires)." This is the same 'self' that seduces toward sin, that is sometimes called the blaming soul, the peaceful soul, the contented and satisfied soul, and sometimes the distinguished soul. Such a self has its desires and passions which make man helpless. They are the same desires that lead to the massacre of hundreds, thousands and millions of human beings. They are the

same desires that make man faithless and take happiness away from him. It is for the same reason that Imam Ali (AS) says: “The pious are those who do not obey their passions. They reflect to see whether what they do pleases God or not. If it pleases God, they will do it and if it does not please God, they will keep away from it. Their joy is in what remains for human beings, that is, what the scholars call as the enduring good deeds which include serving people, rearing good children, giving charity, performing night prayer, observing fasting, guiding people and those who are misled ”.and keeping away from what is not perpetual, that is this world and what is therein

One of the other features of a pious man is that he mixes knowledge with .forbearance

It is to be noted that forbearance, together with knowledge, is worthy, because forbearance with ignorance is of no worth. Only a learned man knows which .forbearance is praiseworthy

A pious man practices what he says. In this relation, God says: “O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should [say that which you do not do.”[١٠٠٨

If a pious man claims to be a believer, he shows his faith by his organs. He knows that faith is a heart-felt acknowledgement of God, expression with the tongue and act by the organs of the body.”[١٠٠٩] He knows that “faith is a mixture of speech and [act.”[١٠١٠

.Faith is to practice what you say. Faith is not just sayings, practice is necessary

The Messenger of Allah (SAW) has been reported as saying: “No one commits adultery [if he is a believer and no one commits theft if he is a believer.”[۱۰۱۱

Al-Halabi narrates: “I heard Imam Sadiq (AS) say: ‘It is not from the nature of a believer to tell lies, to be stingy, or indecent. He may commit one of these, but he does not keep on it.’” The Imam (AS) was asked: “May he commit adultery?” He said: “Yes, he may, for he is seduced, and he repents, but no child is born for him from that [adultery.”[۱۰۱۲

From this tradition, it is inferred that a pious man should prove his piety by action. That is to say a believer not only does not tell lies, but he is truthful. He not only does not do anything wrong, but he does righteous deeds. He not only does not commit adultery, but he has a sound behavior towards his brother in faith. He not only does not commit theft, but he is benevolent and he gives charity. A pious man proves what he says by his actions. He keeps aloof from unlimited wishes, for he knows that unlimited wishes make man wretched. Imam Ali (AS) has said: “O people, what I fear most about you are two things; acting according to desires and unlimited hopes. As for acting according to desire, it prevents from truth, and as for unlimited hopes, it makes one forget

[the next world."[۱۰۱۳

In the Holy Prophet's last will to Imam Ali (AS), we read: "O Ali! There are four features indicating misfortune; dry-eyedness (not to cry out of pity), hardheartedness, [unlimited wishes and the love of perpetuality."[۱۰۱۴

It has been related that Usamah ibn Zeid purchased a slave girl for a hundred Dinars for a period of one month. Hearing this, the Messenger of Allah (SAW) said: "Does his act not surprise you? Surely Usamah has unlimited hopes. By the One in Whose hand the soul of Mohammad lies, I never open my eyes without thinking that God may grasp my soul before closing them, nor do I close my eyes without thinking that God may grasp my soul before opening them. I do not take any morsel of food without thinking that I may die before eating it." Then, he said: "O children of Adam! If you are wise, count yourselves among the dead. By the One in Whose hand my soul is, what [you have been promised will come and you cannot do anything about it."[۱۰۱۵

It is related that in India there was a custom of holding a festival outside the city at the end of every century. People, young and old, took part in that festival. Heralds on behalf of the king of the Hindus would call on the persons who had witnessed the latest festival to go up a big rock and talk to people. This person sometimes happened to be a blind old man who had lost all his power, or

an old woman with a shivering body. At other times, there was no person living long enough to have seen the latest century festival. The person who went up the stone would raise his or her voice as much as he or she could and say: "I was a small child when so-and-so king ruled, so-and-so person was his vizier, so-and-so person was the judge, and so-and-so people lived here, but they are buried now and there is no sign of them." Then, a preacher went up the stone, gave them advice, and reminded them of death. He reproached unlimited desires in a way that made people weep and return home repentant."[۱۰۱۶]

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Abdullah has reported: "One day, the Messenger of Allah (SAW) drew a square with a line in the middle of it. He extended the line out of the square and drew some other small lines around it. He also drew another line outside the square. Being asked what the meaning of this drawing was, the companions said: 'God and the prophet know it better.' The Holy Prophet (SAW) said: 'The middle line stands for man, the square stands for death, the small lines stand for events, calamities, and diseases which afflict man, and the line outside the square stands for desires. The square of death does not allow desires to be fulfilled."[۱۰۱۷]

The lapses of the pious are scanty, because lapses are the results of desires and passions and adherence to self (one's fancies) and Satan. Lapses are the result of the love of

the world and the forgetting of the hereafter. One, who is not attached to the world .and his ultimate goal is the hereafter and paradise, has no lapses

A pious man has a contented spirit. He is humble before God. Whatever he sees is a .sign of God’s glory. He is absorbed in Allah, and hence, he feels humble in his heart

Contentment is a feature that should not be ignored. Imam Sadiq (AS), quoting the Torah, said: “O son of Adam! Be as you wish. You shall be treated as you treat others. Whoever is content with God for his little daily food God too is pleased with his small act, and whoever is content with a little of what is lawful, his expenses are little, his [business is pure, and he will be away from vices.”[۱۰۱۸

The messenger of Allah (SAW) has been reported as saying: “Piety has four pillars; the fear of God, acting according to the Quran, contentment with little possessions, and [the readiness for departure.”[۱۰۱۹

Imam Ali (AS) has been reported as saying: “Whoever is content with what suffices him from the world, will be pleased with the least, and whoever is not pleased with [what is sufficient for him, nothing of this world will suffice him.”[۱۰۲۰

Imam Baqir (AS) has been reported as saying: “Whoever is content with what God has [given to him for sustenance will be the richest of people.”[۱۰۲۱

Man should be content with what he has for two reasons; to be pleased with God’s will and to be heedless of the

world(ly pleasures). When he chooses such a state, he will be pleased with his sustenance and will know that he has to leave them behind and depart from this world. He will know that he will be reckoned for lawful things and be punished for .unlawful things. Therefore, a wise man is content with little possessions

A pious man's meal is small and simple. He eats only to remain alive. It is the animals that eat as much as they can and it is a hypocrite who eats with seven stomachs. Imam Sadiq (AS) has reported the Holy Prophet as saying: "A believer eats as little as [(the capacity of) one stomach, but a hypocrite eats as much as seven guts."[۱۰۲۲

A pious man is aware of Imam Sadiq's saying: "A stomach rebels against eating. Man is closer to God when his stomach is empty (with little food) and more disliked to God [he is when his stomach is full."[۱۰۲۳

.A pious man knows that God hates overeating

Imam Sadiq (AS) has also said: "There is no choice for the son of Adam but to eat to remain alive. Therefore, when you eat, devote one third of your stomach to food, another third to water and the last third to air. Do not be fat as pigs are fattened for .slaughtering."[۱۰۲۴] In the section of "piety and health", we have elaborated the issue

The pious are of little trouble to others and even if they trouble others their trouble is little, for they are detached from the world and have

no love of worldly pleasures. They safeguard their faith. They sell the world to keep their faith safe. Their ultimate goal is to have faith and to carry out God's commandments. Their desires are dead, for they have no desire other than God's will. They like what God likes and refrain from what is not Godly. They suppress their anger as it was already discussed. Imam Sadiq (AS) says: "There is no one, who suppresses his anger, except that God promotes his honor in the world and the hereafter. God Almighty has said: "…and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others)."[۱۰۲۵] God will reward them for restraining their anger."[۱۰۲۶]

In a tradition, we read that one day the Messenger of Allah (SAW) was passing by a group of people who lifted heavy stones. The Holy Prophet (SAW) asked: "What are you doing?" They said: "We are testing our strength by lifting stones." The Holy Prophet (SAW) said: "Shall I inform you of the strongest of you?" They said: "Yes, O Messenger of Allah!" He said: "The strongest of you is one whose delight, when he is pleased, does not make him commit sin and when he is angry, his anger does not make him away from truth, and when he obtains power, he does not misappropriate what does not belong to him."[۱۰۲۷]

Good alone is expected from a pious man and evil from him is not to be feared. People know that the pious remember God in

all states; they seek God's pleasure. They always try to make God and people pleased with them. They work hard not to harm anyone. They remember God even when they are among the forgetful ones and when they are among rememberers, they are not counted among the forgetful. The Messenger of Allah (SAW) has been reported as saying: "A rememberer of God among the forgetful is like a fighter among those who escape from battlefield."[١٠٢٨] The pious forgive those who are unjust to them, and give to those who deprive them. They maintain relationship with those who cut off relations with them. They behave well with those who behave ill with them."[١٠٢٩]

As for forgiveness, although we have already discussed it, we will briefly speak about it. God has spoken of it on several occasions in the Holy Quran including this verse: "... and those who restrain (their) anger and pardon men; and Allah loves the doers of good."

In Majma' al-Bayan, it has been related that when the above-mentioned verse was revealed to the Holy Prophet (a.s.), he asked Gabriel what the verse meant, and Gabriel said that he did not know it. So he left and when he came back, he said: "O Mohammad! God has ordered you to pardon one who has done you injustice, forgive one who has deprived you, maintain relationship with one who has cut off relations with you, and to keep away from the ignorant."[١٠٣٠]

Harith ibn Dilhath narrated: "I heard Imam Reza (AS) say: 'A believer is not a true believer

unless he has three features; a tradition (norm) from his Lord, a tradition from his prophet and a tradition from his Imam. As for the tradition of his Lord, he should keep His secret. God Almighty has said: "The Knower of the Unseen! So he does not reveal His secret to anyone.", except one who has been approved by His Messenger. As for the tradition of his prophet, he should treat people well. God Almighty has ordered the Holy Prophet to be moderate with people: "Keep to forgiveness and enjoin good and turn aside from the ignorant."[١٠٣١]

As for the tradition from his Imam, he should be patient in distress and ease. These are the truthful and the pious."[١٠٣٢] The same has been narrated by Imam Ali (AS) with a little difference.

The Messenger of Allah (SAW) has been reported as saying: "My Lord has advised me to nine features and I advise you to what I have been advised with; sincerity in public and in secret, justice in pleasure and anger, moderation in wealth and indigence, to forgive one who is unjust to me, to give one who deprives me, maintain relationship with one who cuts off relations with me, that silence is to be my reflection, my words to be remembrance, and that my looking is to take lessons."[١٠٣٣]

The Messenger of Allah (SAW) has been reported by Imam Ali (AS) as saying: "Keep to nobilities of character! Surely God Almighty has sent me with them. From the nobilities of character is to forgive one who

has done you wrong, give to one who has deprived you, maintain relationship with one who has cut off relations with you, and visit one who does not visit you (when being ill)."[۱۰۳۴]

Indecent speech is far from a pious one. A pious man does never revile anyone and does never use any bad word, for he knows that Imam Baqir (AS) has said: "Surely God hates abusive people."[۱۰۳۵]

Whatever man says is recorded. Hence, Imam Ali (AS) has said: "There is nothing more deserving of long imprisonment than the tongue is."[۱۰۳۶]

Imam Ali (AS) has been reported as saying: "A believing servant of God is recorded to be benefactor as long as he keeps silent. But when he speaks, he is recorded as benefactor or evil-doer."[۱۰۳۷]

Imam Sajjad (AS) was asked: "Which one is better, speech or silence?", and he said: "There are pests for both of them, but if they are safe from pests, speech is better than silence." He was asked: "How is it O son of the Messenger of Allah?" He said: "God Almighty has not sent the prophets to keep silence; rather, He has sent them to speak out. Paradise cannot be deserved by silence, nor is the guardianship of Allah deserved by silence, nor can fire be avoided by silence. I would never compare the moon to the sun. You describe the preference of silence to speech and you do not describe the preference of speech to silence."[۱۰۳۸]

From this traditions, it is inferred that there are pests for both speech and silence. The

pests of speech are idle talk, which has been reproached in narrations, and talkativeness, which is said to be a sign of defect in reason. It is said that excessive talking and excessive wealth are both fatal and lead to falsehood, like talking with evildoers, with those who are drunken, and the like, and to involve in disputations, on which there are many traditions, as well as indecent speech, revilement, accusation of innocent people, telling lies, backbiting, slandering, tale-bearing, illegal jesting, and .the like

The pests of silence are the following: the abandonment of enjoining the good and forbidding the evil, the abandonment of religious duties like prayer whose punishment shall be Fire, and the abandonment of giving witness or concealing it. In these cases, .silence is unlawful and forbidden

The speech of the pious is lenient. Hence, the Lord of the universe invites Prophet Moses (a.s.) and his brother, Haroon, who are the best examples of the pious, to be lenient in speech with the Pharaoh: "Then speak to him a gentle word; haply he may mind or fear."[۱۰۳۹]

Addressing the Holy Prophet (SAW), God says: "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you."[۱۰۴۰]

It has been narrated that the Holy Prophet (SAW) was neither harsh-tempered nor .did he raise his voice

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Imam Sadiq (AS) has been reported as saying: "Knowledge is the friend of a believer, forbearance his vizier, patience his commander, moderation his brother, and

[leniency is his father."[۱۰۴۱

Vices are not found with the pious. Only virtues are present in them. Goodness is found in them and mischief is far away from them, for they are duteous. They believe in the unseen. They believe in what has been revealed to the Holy Prophet. They believe that God is All-seeing, and the world is the presence of God, God is Reckoner, and man finally dies and reaps what he has sown. They shall see both the hell and paradise. They observe human duties. They have enlightened hearts. They distinguish between good and evil deeds. They see the results of good and the consequences of .evil. They turn to good and avoid evil

One of the other features of a pious man is that he remains dignified during :۶۰-۶۶ calamities, patient in distress, and thankful at ease. He does not wrong his opponents, and does not commit sin for the sake of one whom he loves. He admits truth before [evidence is brought against him.[۱۰۴۲

The pious are such that they do not lose their dignity when calamities befall them. They know that great events come from the Lord and even when human deeds are involved, they have no option other than patience, endurance and peacefulness. Imam Sadiq (AS) has been reported as saying: "A believer is stronger than a mountain. [A mountain is affected by an axe, but a (true) believer is not affected in his faith."[۱۰۴۳

Imam Sadiq (AS) has also said: "Surely a believer is more resistant than the blocks of ,iron

for the blocks of iron are changed when put into fire, whereas a believer's faith never changes even if he is killed and then become alive and is killed again."[۱۰۴۴]

Imam Musa ibn Ja'far (AS) has been reported as saying: "A man from the city of Qum will call people to truth. People will gather around him. They are like blocks of iron. No storm can shake them, nor are they tired of war or fear. They rely on God and the good end is for the pious."[۱۰۴۵]

Al-Halabi says: "I said to Abu Abdullah (as-Sadiq) (AS): 'What is the best feature for a man?' He said: 'Dignity without fear and awe, nobility without expectation, and engagement in what is not worldly."[۱۰۴۶]

The Messenger of Allah (SAW) has been reported as saying: "The best ornament for man is tranquility with faith."[۱۰۴۷]

In a commentary on this, Ibn Abi al-Hadeed writes: "Ali ibn al-Hossain (AS) was offering prayer when a snake fell on his head. He did not move. Then the snake fell down in front of him. He did not move his feet, and the color of his face was not changed."[۱۰۴۸]

A pious man is patient in distress, for he knows what a good feature patience is. Patience has been recommended in the Holy Quran as well as in traditions. In this relation, God says: "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befall them,

say; Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessing and mercy from their Lord, and those are the followers of the right [course."[۱۰۴۹

From this verse, it is inferred that all the sufferings can lead man to sublime positions or make atheists convert to Islam. When the atheists see such patience, firmness and steadfastness in Muslims, they will say to themselves that this faith is certainly truthful, for no wise man forbear such hardships for an absurd deed. Such a state shows both the acknowledgement of God and servitude to Him (we are Allah's) and [admission of death (to Him we shall surely return).[۱۰۵۰

The Messenger of Allah (SAW) has been reported by Imam Sadiq (AS) as saying: "There are four features that make a man an inhabitant of Paradise; one whose motto is "there is no god but Allah", one who says: "praise be to Allah" when He gives him a blessing, one who says: "I seek forgiveness of Allah" when he commits a sin, and one who says: "surely we are Allah's and to Him we return", when a calamity befalls [him."[۱۰۵۱

In another verse, God says: "Verily, the patient will be paid back their reward in full [without measure."[۱۰۵۲

:There are many verses on "patience", but here, the fruits of patience are summed up

.Patience helps man -۱

.It wins the divine love -۲

.It increases God's blessings and mercy -۳

.It wins the companionship of God -۴

.It leads to a good end -۵

.It causes admission in Paradise -۶

It -۷

.brings about double and infinite reward

.It is from the virtues of the prophets -۸

Imam Sadiq (AS) has been reported as saying: "When a believer enters the grave, the prayer (he has offered) is placed on his right side, the alms (he has given) on the left side, benevolence in front of him, and patience creeps into a corner. When the two angels enter the grave, patience will say to the prayer, alms, and benevolence: 'take hold of your companion and protect him. If you cannot do, I will be in charge of [that.'"[۱۰۵۳

Imam Sadiq (AS) has said: "We are the patient and our followers (the shia) are more patient than we are." The narrator asked: "How is it that your followers are more patient?" The Imam (AS) said: "This is because we are patient with what we know, but [our followers are patient with what they do not know."[۱۰۵۴

:In a commentary on the meaning of this tradition, Allamah Majlisi writes

.We foresee the misfortune that makes it easier to tolerate -۱

We know the reason and wisdom behind the misfortune and the sublime stations of -۲ .them

We know the end of it and the following developments like the knowledge of - ۳ Prophet Joseph (a.s.) at the bottom of the well about the end of his affair, and the .knowledge of the infallible Imams (a.s.) of their futures

.As we have already discussed patience, we will not speak about it anymore

The pious are thankful during ease. Being thankful to God for His blessings is a .requirement of being humane

Man is duty bound to thank his Lord in the heart and by the tongue. He should regard .the inward and outward blessings, and hence prostrates himself for his Lord

Imam Sadiq (AS) said: "When something made the Holy Prophet happy, he would say: 'praise be to Allah for this blessing (favor)', and when something made him sad, he [would say: 'praise be to Allah in all conditions.'"[١٠۵۵

To say "praise be to Allah" in distress is logical, for a pious man knows that whatever comes from God Almighty is in his own interest. Therefore, he should praise God under any circumstances whether he is in a happy or a sad state. Furthermore, man does not know the wisdom behind some events. A calamity might prevent a worse disaster. For example, when a house is demolished following a flood or an earthquake, the flood-stricken or the earthquake-stricken person should be happy that he has not died. Sometimes, a tribulation entails a reward in the hereafter, or it is a ransom for sins, and this is a blessing and requires thanksgiving. If this calamity is !?worldly, it can be tolerated. What happens if one's faith faces a calamity

How good it is for one to have a look at the way people live in the earth and to realize what blessings he enjoys that others are deprived of. He should not think solely about wealth, automobiles, positions and palaces. Rather, he should think about his health, faith, children, honesty, decent friends, good neighbors, teacher, chastity, honor, and dignity. He

should see people's blind-heartedness, deviation, misfortunes, and indigence and to compare himself with them and then to be thankful to God.

A pious man is not unjust to one whom he hates and does not do any wrong to one whom he loves. In the words of Allamah Khoo'ee: "Love and hate should not make one neglect his religious duties, for he is duteous. He controls his passions. His anger does not make him abuse others. Love, pleasure and desire do not make him commit sins. Fatima bint al-Hossain has reported the Messenger of Allah (SAW) as saying: "There are three features that make a believer's faith perfect; when he is pleased, his pleasure does not make him commit sins, when he gets angry, his anger does not make him do injustice, and when he is in power, he does not do what is not right."[۱۰۵۶]

Imam Sadiq (AS) has been reported as saying: "Whoever controls himself when he desires something or when he fears, when he wishes for something and when he gets angry, God will protect him from fire."[۱۰۵۷]

There are several traditions to the same effects that show the importance of self-control. A pious man or a true believer controls his passions. The pious are such that love and hate will not affect their religious duties.

The state of a pious man never changes in anger, fear, or pleasure. It is an impious man whose states change, for he cannot control his 'self. It is not easy to control one's self. It requires a strong will.

Hence, in describing the pious, it has been said: “They are like firm mountains! The ”.dried leaves of trees cannot shake them

A pious man acknowledges the truth before evidence is brought against him. One of his worthy features is that he does not do any injustice to anyone. He refrains from telling lies, and does not deny anyone’s right. If he commits a mistake, he confesses it. .He always follows the truth and does never keep away from announcing it

part ۴

He does not misappropriate what is put in his custody, and does not forget“ :۶۷-۷۷ what he is required to remember. He does not call others bad names. He does not cause harm to his neighbor. He does not involve in the untruth and does not give up of the truth. If he is silent, his silence does not grieve him. If he laughs, he does not raise [his voice, and if he is wronged, he endures until Allah take revenge on his behalf.”[۱۰۵۸

The pious are such that when something is put in their custody, they will not misappropriate it, whether it is a divine duty or a people’s trust. Divine duties like prayer or other trusts, to which reference has been made in the Holy Quran as: “Surely We offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it; and man assumed it. Surely he is [unjust, foolish.”[۱۰۵۹

[As for prayer, God has said: “And those who are watchful of their prayers.”[۱۰۶۰

As

for the divine trust, God says: “And those who are keepers of their trusts and their covenant.”[۱۰۶۱]

Imam Sadiq (AS) has been reported as saying: “Fear Allah! It is incumbent upon you to give the trust back to one who has entrusted you with it. If the killer of Ameerul Mo’minin (AS) entrusts me with a trust, I will give it back to him.”[۱۰۶۲]

Abu Hamzah ath-Thumali has reported Ali ibn al-Hossain (AS) as having sent the following message to his followers: “It is incumbent upon you to give back the trust (to its owner)! I swear by the One Who has sent Mohammad as a prophet, if the killer of my father entrusts me with the sword with which he killed my father, I will give it back to him.”[۱۰۶۳]

The Messenger of Allah (SAW) has been reported by Imam Baqir (AS) as saying: “Do not regard the plenty of their prayer, fasting, Hajj, benevolence, and their buzzing at night, but see their truthfulness in speaking and their giving back the trusts to their owners.” [۱۰۶۴]

As for misappropriation of trust, it does not make any difference whether one does not give the trust back to its owner, does not keep the trust properly, or is slack in doing his duty.”[۱۰۶۵]

The pious are those who do not forget what they are required to remember. They keep on remembering God, the Day of Judgment, paradise, hell and the lessons they have taken.

The Lord of the universe has repeatedly reminded us: “But when they neglected that with which they had

been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given, We seized them suddenly; then lo! They were in [utter despair."[۱۰۶۶

God has also said: "So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil [chastisement because of the transgression they used to commit."[۱۰۶۷

The question of remembrance and reminding is sometimes related to the Quranic verses, confirmation of God, prophethood, the Day of Judgment, or in brief, what concerns the creed and the fundamentals of the beliefs, and at other times, it is related to the reminding of the divine blessings, the creation, the prophets, the advancing of Muslim army in the warfronts with few men, the reminding of prayer, the rules of the slaughtering of animals, and in the position of judgment. Obviously, .forgetfulness and oblivion is the opposite of remembrance and reminding

The pious are also those who do not call others bad names. In this relation, the Holy Quran says: "O you who believe! Let not (one) people laugh at (another) people, perchance they may be better than they are, nor let women (laugh) at (other) women, perchance they may be better than they are, and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever [does not turn, these it is that are the unjust."[۱۰۶۸

In a commentary written by Ali ibn Ibrahim on this

verse, which was revealed about Safiyyah daughter of Huyay ibn Akhtab and wife of the Holy Prophet, we read that Aa'ishah and Hafsah reproached and vexed her by saying to her: "You are a daughter of a Jew!" Safiyyah complained to the Holy Prophet about that, and the Holy Prophet said: "Did you not answer them?" Safiyyah said: "What would I say to them, O messenger of Allah?" The Holy Prophet said to her: "Say to them: my father is Aaron, the prophet of God, my uncle is Moses, the interlocutor of Allah, and my husband is Mohammad, the Messenger of Allah. Why are you denying this of me?" Safiyyah said the same to them, and they said to her: "The Messenger of Allah has taught this to you." Then, God revealed the above-mentioned verse."[۱۰۶۹]

The pious are those who do not cause harm to their neighbors. They consider neighbors as members of their own families. They not only do not cause any harm to them, but they consider themselves duty-bound to be useful to them. They even pray for them in the same way that Lady Fatima (a.s.) prayed for the neighbors first and then for her own family. When she was asked the reason, she would say: "The neighbor first and then the family".

There are many traditions concerning neighbors. The Messenger of Allah (SAW) has been reported as saying: "One, who cause harm to his neighbor, God will deprive him of the paradise. His abode is hell and it is the bad abode. Whoever

denies his neighbor’s rights is not from us. Gabriel advised me about neighbor to such a degree that I thought neighbor has a share in (one’s) inheritance.”[١٠٧٠]

Imam Baqir (AS) has been reported by Imam Sadiq (AS) as saying: “The Messenger of Allah (a.s.) said before a gathering of the Muhajireen, the Ansars, and the people of Medina: “Consider your neighbor as yourself; do not harm him. Respect your neighbor as you respect your mother.”[١٠٧١]

Imam Sadiq (AS) has been reported by Zurarah as saying: “One day, Lady Fatima (a.s.) came to the Messenger of Allah (AS) complaining of some things. The Holy Prophet (a.s.) gave her a note, saying: ‘Learn what is there in it.’ The note read: ‘Whoever believes in God and the Last Day let him not cause any harm to his neighbor, and whoever believes in God and the Last Day should respect his guest, and whoever believes in God and the Last Day let him either say something good or keep silent.”[١٠٧٢]

Sometimes, showing disrespect to a neighbor is harmful even in this world. It has been related that al-Kisa’ee was living in indigence when he was busy studying and learning. He had a neighbor who kept on causing him harm, saying to him: “Stop studying! Choose a business for yourself! Studying shall not take you anywhere.” Al-Kisa’ee laughed at the words of his neighboring grocer, who one day came forward, saying ironically: ‘Is it not time for you to put all these papers in a ditch and water them, so that they

may grow?’ These words were so offensive to him that they broke his heart. He said to himself: ‘One day, these papers will promote me to a position that no one can imagine.’

The grocer said: “If you ever visit this place with a carriage, order my house to be demolished.” His house was on the top of the corridor with a low ceiling from under which the learner frequented.

Soon, the emissary of the commander of Basra came to al-Kisa’ee, saying: “The commander wishes to see you.” Al-Kisa’ee said: “How can I visit the commander with these shabby clothes?” The emissary left, and after a short while, came back with fine clothes and one thousand weights of gold for him. Al-Kisa’ee was taken to the public bathhouse and then to Baghdad to be a tutor of al-Ameen and al-Ma’moon, the sons of Haroon al-Rasheed the Abbasid caliph. Two thousand Dirhams were fixed for him as a regular salary. One day, al-Kisa’ee said to Haroon al-Rashid: “I have a request from you.” Haroon said: “Say what your request is.” Al-Kisa’ee said: “I want to visit to my hometown.”

Haroon ordered all the means that al-Kisa’ee needed for his trip to be put at his disposal. He arrived in Basra gloriously and when his carriage reached that corridor, the carriage could not pass through it. He ordered to demolish that building so the carriage could pass through. All the noblemen of Basra visited him. Among them was the grocer of the old quarter, who asked after the health of

al-Kisa'ee and for forgiveness. Turning to the grocer, al-Kisa'ee said: "You can see how those pieces of paper have fruited now!" The grocer became extremely ashamed."[۱۰۷۳]

The pious do not feel happy at others' misfortunes nor do they reproach them. They know that causing any harm to the distressed ones is a sin, and breaking their hearts is forbidden. This has been highly recommended by Islam. It is said: "When you see people of tribulation, praise Allah that you have not been afflicted with that tribulation, but do not say it loudly, for it makes them sad and breaks their hearts."[۱۰۷۴]

The pious do not involve in the untruth and do not give up the truth. When they are silent, their silence does not grieve them. They are not fond of talking. They speak and keep silent when it is necessary. Only those who are accustomed to talking dislike silence, and if they do not speak, they feel that they have lost something. The pious are not such. They first think and see if it is the time to speak or to keep silent, for they are aware of the benefits of silence and of the pests of the tongue.

When the pious laugh, they do not raise their voices. In a tradition, we read: "When one laughs loudly, he should say: 'O my Lord, do not detest me!'" In another tradition, we read: "Laughing loudly is from Satan."[۱۰۷۵]

Imam Sadiq (AS) has been reported by Imam Reza (AS) as saying: "How many a person, who laughs much vainly

in this life), that shall weep too much on the Day of Judgment, and how many a) person, who weeps much for fear of his sins, that shall laugh too much in the Paradise [on the Day of Judgment."[۱۰۷۶

part ۵

The pious are those who, if been wronged, endure until God takes revenge on their behalf. They themselves never decide to take revenge. They are patient with the others' wrongdoing. They entrust that to God, for they know that the Lord of the universe is watching everything. The Holy Quran says: "Surely, your Lord is ever .watchful."[۱۰۷۷] God does not miss anything. He reckons everything

God Almighty says: "And do not think Allah to be heedless of what the unjust do; He [only respites them to a day on which the eyes shall be fixed open (of terror)."[۱۰۷۸

The Messenger of Allah (SAW) has been reported as saying: "Avoid injustice, for [injustice near Allah is darkness on the Day of Judgment."[۱۰۷۹

God Almighty has said: "My wrath is intense on one who oppresses another one who [has no help save Me."[۱۰۸۰

Imam Ali (AS) has been reported as saying: "The worst supply for the Day of [Resurrection is the oppression against people."[۱۰۸۱

Imam Sadiq (AS) has been reported as saying: "Whoever does an injustice to anyone, God Almighty will raise one who will do the same to him, to his children and his [descendants." [۱۰۸۲

Imam Baqir (AS) has been reported as saying: "When the death of Ali ibn al-Hossain !(a.s.) approached, he drew me to his chest, saying: 'O my son

I advise you to what my father advised and the father of my father advised: 'O my [son! Keep away from doing any injustice to one who has no helper save God."[۱۰۸۳

It goes without saying that sometimes an oppressor may turn to be oppressed and the oppressed one may turn to be oppressor, when the oppressed one curses the oppressor excessively. Therefore, the pious entrust everything to God and do not act personally. It is to be noted that their inaction does not mean that they are indifferent .to oppression and oppressors, but it means that they are not hasty in taking revenge

Nevertheless, when it is necessary, the pious will rise up against atheism, hypocrisy, .(and oppression and will fight them as seen by the infallible Imams (AS

One of the other features of a pious man is that: "His own soul is in distress, ۷۸-۸۶ while people are at peace from him. He puts himself in hardship for the sake of his next life, and makes people feel safe from him. His keeping away from others is by way of asceticism and honesty, and his nearness to those, whom he is near to, is by way of leniency and mercifulness. His keeping away from people is not because of [vanity or feeling of greatness, nor his nearness because of deceit and cheating."[۱۰۸۴

The pious always wish hardship for themselves and ease for others. They put themselves in hardship for the hereafter through offering prayers and fasting as it is .the state of the Godly people

Their keeping

away from people is not because of arrogance, self-conceit, and vanity, but because of asceticism and purification. They know that the more they keep away from people, the less they will be engaged in backbiting, lying, slander, and tale-bearing. Hence, they will have faith that is safe. Hence, there are many traditions on seclusion which does not mean that one should keep away from society and social affairs. Seclusion is good when people feel that if they are involved too much in society, their faith will be harmed, their beliefs will become loose, their thoughts will be deviated, and their piety .will be harmed. This issue has been proved by experience

For this reason, Imam Sadiq (AS) has been reported as saying: "Do not come out of your house if you can, for if you come out, it is incumbent upon you not to backbite, not to lie, not to envy, not to be hypocrite and not to flatter others. A Muslim's hermitage is his house. He keeps his soul, eyes, tongue, and honor therein."[۱۰۸۵]

Rabee' ibn Khaytham narrated: "If you can afford to be in a position when you do not know and are not known, do so, for in seclusion lies the safeguarding of the organs, peace of mind, sound living, breaking of Satan's weapon, and remoteness from every evil. There is no prophet or successor of a prophet except that he chose seclusion in his own time, either in the beginning or at the end of his life."[۱۰۸۶]

Rawandi, in his book Da'awat, has reported

Imam Baqir (AS) as saying: "Some man found a page of a book and brought it to the Messenger of Allah (SAW) who called the public to attend a gathering. All the people, men and women, came to his presence. The Holy Prophet went up the pulpit and said: 'This is from Yusha' ibn Noon, the successor of Prophet Moses (AS). The page read: "In the name of Allah, the Most Compassionate, the Most Merciful. Surely, your Lord is Kind and Merciful to you. Be aware that the best servant of Allah is the pious, pure, unknown one, and the worst one of Allah's servants is one at whom fingers are pointed (because of his sins and vices)."" [١٠٨٧]

From this quotation, it is inferred that the best of the servants of God is one who is purified from the filth of sin, and the worst is the one who is famous for vices. He is infamous for sins which are committed more by going out of his house than by seclusion.

The nearness of the pious to those, whom they are near to, is not because of deceit as hypocrites do. Their nearness is because of leniency and mercifulness as it has been said about the Holy Prophet of Islam and the believers: "Mohammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves." [١٠٨٨]

In relation to hypocrites, God says: "And when they meet those who believe, they say: We believe, and when they are alone with their devils,

[they say: Surely we are with you, we are only mocking."[١٠٨٩

The nearness of the pious to people is not as such. When they meet the believers, it is by way of sincerity. They consider visiting each other as visiting God, and the respect to the believers as respect to the Lord, for "the believer is higher than an archangel to [God."[١٠٩٠

Therefore, there is no deceit in the believers' meeting and visiting one another, whereas the hypocrites are not only deceitful by nature to the believers, but they are .unfaithful to themselves too

It is related that Hammam fell into deep swoon, and because of that swoon, he left to the better world. Then, Ameerul Mo'minin said: "By Allah, I had this fear about him." Then he added: "Serious exhortations do so to their people (who receive them willingly)." Some man (called who was present (Abdullah ibn al-Kawwa' who was a Kharijite) said: "What about you, Ameerol Mo'minin!" The Imam (AS) replied: "Woe to you! For every death, there is a fixed term which cannot be exceeded, and a cause which is not passed to another. Now look, never do (say) such thing again! It is but [Satan that puffed on your tongue."[١٠٩١

The pure hearts of believers are ready for such things that when they see or hear the truth, they fear and they spiritually changed. In this relation, the Holy Quran says: "Those only are believers whose hearts become full of fear when Allah is mentioned, and when its communications are recited to them, they increase

[in faith, and in their Lord do they trust."[۱۰۹۲

If the believers are very receptive, they fall in deep swoon and their souls leave their bodies in the same way that Hammam passed away. Imam Ali (AS) said: "I avoided the reply. By Allah, I had this fear about him." Then he said: "Serious exhortations ".(affects their people (who respond to them

It is worth mentioning that if one wants to become perfect, he must seek advice of loyal people. He should take care as to from whom he should seek advice and to whom he should devote his heart and mind. He should note that there is nothing above the word of wisdom which assists his guidance and saves him from vices, as [reported from the Messenger of Allah (SAW) in the book Ershad al-Ghuloob.[۱۰۹۳

The Holy Prophet (SAW) has been reported as saying: "What an excellent gift the gift [of advice is."[۱۰۹۴

It is worth mentioning that an advice is effective (like the one given to Hammam) which is given by one who practices what he preaches of and believes in what he says. If a scholar does not practice what he preaches of, his advice slips away from [the hearts as the drops of rain slip from a stone."[۱۰۹۵

Imam Ali (AS) has said: "The slip of a scholar is like shipwrecking; it (the ship) sinks and [makes others drown."[۱۰۹۶

God reproaches such individuals by saying: "...why do you say that which you do not do? It is most hateful to Allah that you say that which you

[do not do."[۱۰۹۷

A preacher and advisor should be like pathologists. Imam Ali (AS) first avoided the reply, for he knew that Hammam had no capacity of hearing the exhortation, and especially from Ameerul Mo'minin. Hence, the so-called spiritual physicians discover people's capacities and weaknesses, so that their sermon may be to the point and in conformity with the capacity of the listener. For this reason, it is said, "The best of ".speech is that which is short with full meaning

The listeners to exhortations too have to observe certain duties. First, they should aim to win God's pleasure, pay attention to the content and gist of the exhortation, and not to the preacher himself. There are many preachers who do not act to their duties, but their advices are useful. Advice seekers should have a hunger for advice and feel in need of it. They should consider themselves as those who are in search of light and guidance. They should remember what God said to Prophet Moses (AS): "Learn the good and teach it to one who does not know it, for I will enlighten the graves of [learners and teachers of good so that they will not fear their abodes."[۱۰۹۸

part ۶

Abdullah ibn al-Kawwa, who challenged Imam Ali (AS), said: "O Ameerul Mo'minin, how is it that you do not receive such an effect? (meaning: you are the cause of Hammam's death." The Imam softy said: "Woe to you! For death, there is a fixed hour which cannot be exceeded." It means that Hammam's life had

come to an end. But as the cause of death is a certain factor, the cause of death here is the good advice, and were it not for the advice, his death would not have happened. Therefore, his death was not in my hand. Never repeat such talk which Satan has put ".on your tongue

.Here, two main issues have to be discussed; death and Satan's temptations

As for death (the hour of death), there are several verses in the Holy Quran which indicate that death cannot be deferred or advanced: "...when their term comes, they [shall neither defer it for an hour, nor shall they advanced it."[١٠٩٩

.God has fixed man's death in such a way that no one can delay or advance it

The way death overtakes human beings is quite different. Sometimes a scholar is engaged in teaching, a preacher is giving an advice, a driver is driving to a certain destination, or a shopkeeper is receiving money from a buyer when death overtakes .them

The Lord of the universe has fixed death for every being. The Only Being Whom death cannot overtake is God Almighty. The Holy Quran says: "Everyone on it must pass [away, and there remains but the Face of your Lord of Might and Glory."[١١٠٠

As for the second issue, Satan's temptation is of great importance. Satan is of the jinn kind and has a great power which penetrates the human mind and heart. According to tradition, Satan enters the blood circulation launching his evil plans. There are only few verses in the Holy

Quran in which Allah does not warn human beings against Satan. If we read the Holy Quran carefully, we will realize what a parasite of corruption Satan is and how he can .destroy our faith

God Almighty says: “Did I not charge you, O children of Adam, that you should not serve Satan? Surely, he is your open enemy, and that you should serve Me; this is the right way. And certainly he led astray numerous people from among you. What! Could [you not then understand?”[١١٠١

God also says: “... do not follow the footsteps of Satan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what [you do not know.”[١١٠٢

In another verse, we read that Satan says: “Most certainly I will take of Thy servants an appointed portion; and most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation; and whoever takes Satan for a guardian rather than Allah, he indeed shall suffer a manifest loss. He gives them promises and excites vain desires in them; and Satan does not promise but to deceive. These are they whose abode is hell, and they shall not find any refuge from [it.”[١١٠٣

In another verse, after God warns man of intoxicants, games of chance and idolatry, says: “Satan only desires to cause enmity and hatred to spring in

your midst by means of intoxicants, games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?"[۱۱۰۴]

When God takes Satan to account, and Satan argues that he is better than man, God expels him from paradise. Satan asks for a respite until the Day of Judgment, and God says: "Surely you are of the respited ones."[۱۱۰۵]

Satan says: "As Thou hast caused me to remain disappointed, I will certainly lie in wait for them in They straight path. Then, I will certainly come to them from before them and from behind them, and from their right-hand and from their left-hand side; and Thou shall not find most of them thankful."[۱۱۰۶]

In another verse, God says: "O children of Adam! Let not the Satan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made devils to be the guardians of those who do not believe."[۱۱۰۷]

Addressing God, Satan says: "Then by Thy Might, I will surely make them live an evil life, all, except Thy servants from among them, the purified ones."[۱۱۰۸] God says: "The truth then is and the truth do I speak: that I will most certainly fill hell with you and with those among them who follow you all."[۱۱۰۹]

These were some of the Quranic verses about Satan. As

for traditions, Imam Sadiq (AS) has been reported as saying: "There is no heart except that there are two ears in it. On one, there is an angel who guides, and on the other there is a devil who whispers. Satan orders him to commit sin, and the angel deters him from sin, and this is the words of God Almighty: "He utters not a word, but there is by him a watcher at hand."[1110]

Imam Ali (AS) has been reported as saying: "For Iblis, there are kohl, safoof (medicinal powder), and la'ooq (something licked as a sweetmeat or a cure). As for his kohl, it is (man's) sleeping, his safoof is (man's) anger, and his la'ooq is (man's) telling lies."[1111]

In a sermon called al-Qasi'ah, in disparagement of Satan, Imam Ali (AS) says: "Take a lesson from what Allah did with Satan. His long deeds and greet efforts went to nothing, after he had been worshiping Allah for six thousand years, and it is not known whether they are from the years of this life or the years of the afterlife, because of haughtiness of a moment. Therefore, you should fear, lest Satan infects you with his disease, or leads you astray through his call, or marches on you with his horsemen and footmen, because, (I swear) by my life, he has prepared for you the arrow of (vain) promise, stretched the bow strongly, and aimed at you from a nearby position, and he (Satan) said: "My Lord! Because Thou hast sent me astray, I verily

[shall adorn the path of error for them in the earth, and shall mislead them all."[۱۱۱۲

It is noteworthy that Imam Ali (AS) is teaching us how to fight Satan as if there is a .battlefield and the enemy is ready to attack from nearby positions

Ali ibn al-Hossain (Imam Sajjad) (AS) was asked: "How did you begin your day, O son of the Messenger of Allah?" The Imam said: "I began the day while I was indebted for eight things; Allah Almighty asks me for obligations, the Holy Prophet (SAW) asks me for the Sunnah, the family asks me for nourishment, the self asks me for pleasures, Satan asks me for disobedience, the two guardian angels asks me for true deeds, the angel of death asks me for the soul (life), the grave asks me for the body, so I am ".indebted for all these things

There are many traditions on Satan the mentioning of which requires a separate ."book. I have gathered all those tradition under the title of "Man and Satan

What is Satan, who has been reproached so much? What kind of enemy is he whom God has warned man against to this extent? Who is this parasite of corruption whom even the prophets and the friends of God fear? What a dangerous thief and warrior enemy is he that the adhering to him causes all misfortunes of this life and the enmity to him brings happiness and prosperity? Satan is the implacable enemy, the faithless ,friend of human beings, the ungrateful creature of God

and the rebellious servant of God Almighty. Satan is an experienced enemy who is cunning, deceitful and wicked with a great number of hosts, who lived among angels and spent his life with them. He learnt servitude from angels and reached a position which was envied by them. He was considered as the chief of angels. It was later that God created man and ordered the angels to prostrate before him. All the angels did so except Satan who refused to do. Therefore, he was disfavored by God, and from that moment, he tried to tempt the weak human beings. He entered paradise, deceived Adam and Eve by swearing that he wished to promote them to a sublime station, but he made them wretched!

Following this success, he was an accomplice in the murder of Abel by Cain. Then, he challenged the prophets, though he failed to win the battles. He was persistent in his fighting against nations.

In the time of our Holy Prophet (SAW), Satan took part in the battle of Badr. In Dar al-Nadwah, he was a member of the advisory council. In Saqeefah, he was the first one who pledged allegiance to the first Caliph, so much so that he divided Muslims into seventy-three sects. Not only did he create division in Islam, but he made people worship him in a way that until now there are people who are Satan worshippers.

Satan interferes in all human affairs. He tries to make people's belief shaky. He attempts to deviate man from the right path.

He even goes further that he takes part in the formation of human foetus. He tempts man to adhere to him. He makes women as trap for men to commit sin, as seen in the states of some worshippers. He raises his banner in the markets everyday. He deceives people, even scholars, in different ways. He does not leave people in ease even at the point of death. The late Hajji Molla Hashim has related: "A pious scholar from the city of Najaf became sick. As he was about to die, he was asked to recite the shahada by the one who had come to visit him, but he refused to recite it, arguing that: 'this is the first subject of theology and it has to be proved!' People were quite surprised to hear this from a scholar. Fortunately, God healed him. Later on when the story was told to him, he said: 'When you persuaded me to recite the shahada, a man with white beard was standing near me, saying: 'If you recite the shahada, I will set this promissory note on fire.' I had lent an amount of five Tomans to some one and I had put the note in a coffer!'

After recovering, the man tore the note into pieces, so that he would not be preoccupied with it. Satan attempts not only to undermine our prayer, but also to nullify our worship. When he fails to do so through hypocrisy, he will carry out his plots by making man forget to perform

.his prayer

Satan attempts to cause troubles and quarrels in families, create discord between teachers and students in schools, create division among the ranks of army, between the rulers and the ruled, among nations, and between upper classes and lower .classes to make them join his party

May God save us from the temptations of Satan and make us victorious in the battle against him. We humbly ask the Lord of the universe to make us among the pious and .wake us up from slumber

.Amen, O Lord of the worlds and peace be on whoever follows the guidance

endnote

۱-۱۵۹

. Nahj al-Balaghah, Sermon ۲۳۲[۱]

. (Ghurar al-Hikam (piety [۲]

. (Ibid ., (piety [۳]

. Wasa'il al-Shiah, vol . ۱۲, p . ۱۵۵ [۴]

. Safeenat al-Bihar, vol . ۲, p . ۴۷۲ [۵]

. Qur'an, ۲ : ۴۱ [۶]

. Qur'an, ۳ : ۱۰۲ [۷]

. Qur'an, ۲۴ : ۵۲ [۸]

. Qur'an, ۴۹ : ۱۳ [۹]

. Qur'an, ۲ : ۱۹۷ [۱۰]

. Qur'an, ۶۵ : ۲-۳ [۱۱]

[۱۲] Bihar al-Anwar, vol. ۶۷, p. ۲۸۲.

[۱۳] Wasa’il al-Shiah, vol. ۱۲, p. ۱۵۵.

[۱۴] Bihar al-Anwar, vol. ۶۷, P. ۲۸۹.

[۱۵] Ibid., P. ۲۹۲.

[۱۶] Qur'an, ۴۹ : ۱۳.

[۱۷] Bihar al-Anwar, vol. ۶۷, P. ۲۸۹.

[۱۸] Nahj al-Balaghah, P. ۶۷.

[۱۹] Ibid., P. ۳۵۳.

[۲۰] Ibid., P. ۴۹۸.

[۲۱] Ibid, P. ۵۰۶.

[۲۲] Nahj al-Balaghah, P. ۵۵۹.

[۲۳] Ibid., P. ۶۰۲.

[۲۴] Ibid., P. ۷۶۳.

[۲۵] Qur'an, ۳۴ : ۱۳

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[۲۶] Nahj al-Balaghah, P . ۷۷۰ .

[۲۷] Ibid . , P . ۶۲۹ .

[۲۸] Nahj al-Balaghah, P . ۶۳۵ .

[۲۹] Ibid . , P . ۷۲۳ .

[۳۰] Ibid . , P . ۱۲۷۸ .

[۳۱] Nahj al-Balaghah, pp . ۱۸۳-۱۹۲

[۳۲] Nahj al-Balaghah, p . ۱۱۸۱

[۳۳] Qur'an, ۲۲ : ۳۲ .

[۳۴] Qur'an, ۵ : ۲ .

[۳۵] Qur'an, ۳ : ۷۶ .

[۳۶] Qur'an, ۸ : ۳۴ .

[۳۷] Qur'an, ۴ : ۷۷ .

[۳۸] Qur'an, ۶ : ۳۲ .

[۳۹] Qur'an, ۱۲ : ۵۷ .

[۴۰] Qur'an, ۲ : ۱۰۳ .

[۴۱] Qur'an, ۴۷ : ۳۶ .

[۴۲] Qur'an, ۳ : ۱۷۲ .

[۴۳] Qur'an, ۴۷ : ۱۵ .

[۴۴] Qur'an, ۱۶ : ۳۱ .

[۴۵] Qur'an, ۳۹ : ۲۰.

[۴۶] Qur'an, ۱۹ : ۶۰–۶۲.

[۴۷] Qur'an, ۱۹ : ۶۳.

[۴۸] Qur'an, ۳ : ۱۵.

[۴۹] Qur'an, ۱۹ : ۸۵.

[۵۰] Qur'an, ۷۶ : ۲۱.

[۵۱] Meaning “Ritual ablution”.

[۵۲] Qur'an, ۵۶ : ۳۴.

[۵۳] Qur'an, ۳۵ : ۳۳.

[۵۴] Qur'an, ۱۳ : ۲۳.

[۵۵] Qur'an, ۱۳ : ۲۴.

[۵۶] Qur'an, ۷۶ : ۲۰.

[۵۷] Qur'an, ۷۶ : ۱۴.

[۵۸] Qur'an, ۱۰ : ۱۰.

[۵۹] Qur'an, ۷ : ۳۵.

[۶۰] Qur'an, ۹۲ : ۵–۷.

[۶۱] Qur'an, ۲ : ۲۱۲.

[۶۲] Qur'an, ۵ : ۶۵.

[۶۳] Qur'an, ۸ : ۲۹.

[۶۴] Qur'an, ۵ : ۹۳.

[۶۵] Qur'an, ۷ : ۹۶ .

[۶۶] Qur'an, ۱۹ : ۷۰-۷۱ .

[۶۷] Qur'an, ۳۹ : ۶۱ .

[۶۸] Qur'an, ۳ : ۱۲۰ .

[۶۹] Qur'an, ۷ : ۲۰۱ .

[۷۰] Qur'an, ۱۶ : ۱۲۸ .

[۷۱] Qur'an, ۳ : ۱۲۵ .

[۷۲] Kholasat al-Manhaj, vol . ۴, p . ۲۳۹ .

[۷۳] Wasa'il al-Shiah, vol . ۱۱, p . ۲۳۵

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[۷۴] Qur'an, ۸ : ۲۹.

[۷۵] Qur'an, ۲۴ : ۵۲.

[۷۶] Qur'an, ۲ : ۵.

[۷۷] Qur'an, ۲ : ۲۸۲.

[۷۸] Qur'an, ۵ : ۲۷.

[۷۹] Qur'an, ۴۹ : ۱۳.

[۸۰] Kholasat al-Manhaj, vol. ۵, p. ۳۵۱.

[۸۱] Ibid., P. ۳۵۰.

[۸۲] Wasa’il al-Shiah, vol. ۱, P. ۳۳.

[۸۳] Qur'an, ۴۳ : ۶۷.

[۸۴] Bihar al-Anwar, vol. ۷۵, P. ۳۵.

[۸۵] Qur'an, ۷ : ۱۲۸.

[۸۶] Qur'an, ۱۱ : ۴۹.

[۸۷] Qur'an, ۲۰ : ۱۳۲.

[۸۸] Bihar al-Anwar, vol. ۶۷, P. ۲۹۳.

[۸۹] Qur'an, ۴۵ : ۱۹.

[۹۰] Qur'an, ۲ : ۵.

[۹۱] Nahj al-Balaghah, P. ۶۶۹.

[۹۲] Ibid., P. ۱۱۲۹.

[۹۳] Wasa'il al-Shiah, vol. ۱۱, P. ۱۹۰.

[۹۴] Nahj al-Balaghah, P. ۶۳۵.

[۹۵] Qur'an, ۲ : ۲۸۲.

[۹۶] Ten Discourses, P. ۲۶.

[۹۷] Al-Kafi, vol. ۲, P. ۵۲.

[۹۸] Qur'an, ۱۰ : ۳۱.

[۹۹] Qur'an, ۱۶ : ۵۱-۵۲.

[۱۰۰] Qur'an, ۸ : ۵۵-۵۶.

[۱۰۱] Qur'an, ۲۶ : ۱۲۳-۱۲۶.

[۱۰۲] Qur'an, ۲۶ : ۱۴۱-۱۴۴.

[۱۰۳] Qur'an, ۲۶ : ۱۶۰-۱۶۴.

[۱۰۴] Qur'an, ۲۶ : ۱۰۵-۱۱۱.

[۱۰۵] Qur'an, ۷۳ : ۱۷.

[۱۰۶] Qur'an, ۳۳ : ۱-۲.

[۱۰۷] Qur'an, ۲۶ : ۱۵۱.

[۱۰۸] Qur'an, ۸ : ۲۴-۲۵.

[۱۰۹] Khulasat al-Minhaj, vol. ۲, P. ۱۸۷.

[۱۱۰] Bihar al-Anwar, vol. ۶۹, P. ۱۳۳.

[۱۱۱] Ibid.

[۱۱۲] Nahj al-Balaghah, vol. ۱, P. ۴۳۲

[۱۱۳] ۲ : ۲۹ ,Qur'an .

[۱۱۴] ۴۹۰ . Nahj al-Balaghah, vol . ۱, P .

[۱۱۵] ۲۹ . Bihar al-Anwar, vol . ۲۸, P

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. Ibid ., P . ۷۵ [۱۱۶]

. Ibid ., P . ۷۹ [۱۱۷]

. Qur'an, ۴ : ۵۹ [۱۱۸]

Bihar al-Anwar, vol . ۲۳, p . ۲۸۹ [۱۱۹]

. (Al-Kafi, Feature of Knowledge (Sifat al-Ilm [۱۲۰]

. . Al-Kafi, Bab al-Nawadir [۱۲۱]

. Mir'at al-Oghool, vol . ۱, p . ۳۵ [۱۲۲]

Bihar al-Anwar, vol . ۱, p . ۲۱۸ [۱۲۳]

Ibid ., vol . ۲, P . ۳۷ [۱۲۴]

. Qur'an, ۱۰ : ۶ [۱۲۵]

. Qur'an, ۳۹ : ۹ [۱۲۶]

. Qur'an, ۱۳ : ۱۹ [۱۲۷]

. Bihar al-Anwar, vol . ۱, P . ۲۰۴ [۱۲۸]

. Ibid ., p . ۲۰۵ [۱۲۹]

. Ibid ., p . ۱۹ [۱۳۰]

. Qur'an, ۵۹ : ۱۸ [۱۳۱]

. Qur'an, ۵ : ۸ [۱۳۲]

. Qur'an, ۴ : ۱۲۸ [۱۳۳]

. Qur'an, ۵ : ۲ [۱۳۴]

[۱۳۵] Qur'an, ۹ : ۱۰۵-۱۰۹ .

[۱۳۶] Qur'an, ۹ : ۱۰۷ .

[۱۳۷] Wasa'il al-Shiah, vol . ۱۱, p . ۱۹۰ .

[۱۳۸] Qur'an, ۱۰۳ : ۱-۳ .

[۱۳۹] Qur'an, ۱۶ : ۹۷ .

[۱۴۰] Qur'an, ۲۲ : ۵۰ .

[۱۴۱] Qur'an, ۴۰ : ۵۰ .

[۱۴۲] Qur'an, ۳۸ : ۲۸ .

[۱۴۳] Qur'an, ۷۹ : ۲ .

[۱۴۴] Bihar al-Anwar, vol . ۶۷, pp . ۲۴۶,۲۴۸ .

[۱۴۵] Qur'an, ۱۸ : ۱۰۳-۱۰۶ .

[۱۴۶] Qur'an, ۳ : ۳۰ .

[۱۴۷] Mustadrak al-Wasa'il, vol . ۱, p . ۷۵ .

[۱۴۸] Taqiyyah means not to disclose or make public one's faith or some articles of faith to the aggressive mischief-mongers, or to those who are not fit to accept the truth.

[۱۴۹] Wasa'il al-Shiah, vol . ۱۱, pp . ۴۵۹,۵۲۰ .

[۱۵۰] Ibid ., p . ۴۶۶ .

[۱۵۱] Ibid ., p . ۴۶۱ .

[۱۵۲]

Ibid., vol. ۱۱, p. ۴۶۲.

[۱۵۳] Qur'an, ۳ : ۲۸.

[۱۵۴] Wasail al-Shiah, vol. ۱, P. ۸۱.

[۱۵۵] Wasa’il al-Shiah, vol. ۱, P. ۳۱۲.

[۱۵۶] Ibid., p. ۳۱۳.

[۱۵۷] Ibid., vol. ۳, p. ۶۹۶.

[۱۵۸] Wasa’il al-Shiah, vol. ۴, p. ۹۰۱.

[۱۵۹] Qur'an, ۲ : ۸۳.

۱۶۰-۳۲۰

[۱۶۰] Wasa’il al-Shiah, vol. ۵, p. ۳۸۲.

[۱۶۱] Ibid., p. ۳۸۱.

[۱۶۲] Ibid., p. ۳۸۲.

[۱۶۳] Ibid., vol. ۷, p. ۹۵.

[۱۶۴] Wasa’il al-Shiah, vol. ۱۱, p. ۴۷۸.

[۱۶۵] Ibid., p. ۴۷۶.

[۱۶۶] Wasa’il al-Shiah, vol. ۱۱, p. ۴۷۷.

[۱۶۷] Qur'an, ۱۶ : ۱۰۶.

[۱۶۸] Wasa’il al-Shiah, vol. ۱۱, p. ۴۷۶.

[۱۶۹] Qur'an, ۱۶ : ۱۰۶.

[۱۷۰] Tafsir of Safi, p. ۳۰۵.

[۱۷۱] Goroohe Rastgaran (Those who were delivered), vol. ۱, pp. ۴۷۰, ۴۷۳.

[۱۷۲] Ibid.

[۱۷۳] Qur'an, ۶۵ : ۲-۳.

[۱۷۴] Wasa’il al- Shiah, vol. ۱۲, p. ۱۵.

[۱۷۵] Ibid., p. ۱۶.

[۱۷۶] Ibid., p. ۱۸.

[۱۷۷] Qur'an, ۲ : ۲۰۱.

[۱۷۸] Wasa’il al-Shiah, vol. ۱۲, p. ۳.

[۱۷۹] Mawali (plural form of mawla) means “one’s manumitted slaves”.

[۱۸۰] Wasa’il al-Shiah, vol. ۱۲ p. ۵.

[۱۸۱] Qur'an, ۲۴ : ۳۷.

[۱۸۲] Wasa’il al-Shiah, vol. ۱۲, p. ۵.

[۱۸۳] Safeenat al-Bihar, vol. ۲, p. ۴۷۸.

[۱۸۴] Ibid.

[۱۸۵] Wasa’il al-Shiah, vol.

. p . ۱۰ ,۱۲

. Ibid . , p . ۲۸۲ [۱۸۶]

. Ibid . , p . ۲۸۴ [۱۸۷]

. Qur'an, ۲ : ۲۷۶ [۱۸۸]

. Qur'an, ۲ : ۲۷۸-۲۷۹ [۱۸۹]

. Safeenat al-Bihar, vol . ۱, p . ۵۰۷ [۱۹۰]

. Ibid . , p . ۵۰۵ [۱۹۱]

. Ibid . , p . ۵۰۷ [۱۹۲]

. Ibid . , p . ۵۰۷ [۱۹۳]

. Wasa'il al-Shiah, vol . ۱۲, p . ۴۳۰ [۱۹۴]

. Ibid [۱۹۵]

. Al-Kafi, chapter of piety [۱۹۶]

. Qur'an, ۷ : ۶۵ [۱۹۷]

. Nahj al-Balaghah, vol . ۲, p . ۶۳۶ [۱۹۸]

. Qur'an, ۱ : ۵ [۱۹۹]

. Bihar al-Anwar, vol . ۶۷, p . ۲۴۹ [۲۰۰]

. Ibid . , vol . ۶۸, p . ۲۵۳ [۲۰۱]

. Safeenat al-Bihar, vol . ۲, p . ۱۱۳ [۲۰۲]

. Mostadrak Nahj al-Balaghah, p . ۱۶۵ [۲۰۳]

. Bihar al-Anwar, vol . ۶۷, p . ۲۵۱ [۲۰۴]

[۲۰۵] Ibid.

[۲۰۶] Safeenat al-Bihar, vol. ۲, p. ۱۳.

[۲۰۷] Ibid.

[۲۰۸] Safeenat al-Bihar, vol. ۲, p. ۱۱۴.

[۲۰۹] Qur'an, ۶ : ۷۱-۷۲.

[۲۱۰] Qur'an, ۲۹ : ۴۵.

[۲۱۱] Qur'an, ۱۴ : ۴۰.

[۲۱۲] Qur'an, ۲ : ۳.

[۲۱۳] Qur'an, ۳۱ : ۲-۴.

[۲۱۴] Bihar al- Anwar, vol. ۸۲, p. ۲۰۶.

[۲۱۵] Ibid., p. ۲۰۹

[۲۱۶] Qur'an, ۴ : ۴۸.

[۲۱۷] Qur'an, ۴ : ۱۱۰.

[۲۱۸] Qur'an, ۳۹ : ۵۳.

[۲۱۹] Qur'an, ۳ : ۱۳۵.

[۲۲۰] Qur'an, ۱۱ : ۱۱۴.

[۲۲۱] Bihar al-Anwar, vol. ۸۲, p. ۲۲۰.

[۲۲۲] Qur'an, ۷۴ : ۴۲-۴۳.

[۲۲۳] Safeenat al- Bihar, vol. ۲, p. ۴۳.

[۲۲۴] Bihar al-Anwar, vol. ۹۳,

pp. ۲۴۶,۲۵۹.

[۲۲۵] Qur'an, ۲ : ۱۸۳.

[۲۲۶] Qur'an, ۲ : ۱۵۳.

[۲۲۷] Qur'an, ۳۳ : ۳۵.

[۲۲۸] Bihar al-Anwar, vol. ۹۹, p. ۲۸۹.

[۲۲۹] Ibid., p. ۲۹۰.

[۲۳۰] Ibid., vol. ۹۳, p. ۲۹۱.

[۲۳۱] Bihar al-Anwar, vol. ۹۳, p. ۲۹۲.

[۲۳۲] Qur'an, ۱۹ : ۲۶.

[۲۳۳] Bihar al-Anwar, vol. ۹۳, p. ۲۹۲.

[۲۳۴] Jami‘ al-Sa‘adaat, p. ۶۱۹.

[۲۳۵] Qur'an, ۶ : ۱۲۷.

[۲۳۶] Safeenat al-Bihar, vol. ۲, p. ۶۰۶.

[۲۳۷] A hill in Muzdalifah where the hajjis should supplicate Allah earnestly.

[۲۳۸] Qur'an, ۲ : ۱۹۶-۱۹۷.

[۲۳۹] Qur'an, ۲۲ : ۳۷.

[۲۴۰] Qur'an, ۵ : ۲.

[۲۴۱] Qur'an, ۲ : ۲۰۳.

[۲۴۲] Tahleel is the reciting of “la ilaha illallah : there is no god but Allah” and takbeer is the reciting of “allahu akbar : Allah is greater (than all)”.

. Kashf al-Ghummah, vol . ۲, p . ۳۵۳ [۲۴۳]

. Labayk allahumma" means : my Lord, here I am at Your service" [۲۴۴]

The station of Abraham about thirty meters from the gate of the Kaaba where he [۲۴۵] . used to stand when he was building the Kaaba

. Mustadrak al-Wasa'il, vol . ۲, pp . ۱۸۶,۱۸۷ [۲۴۶]

. Bihar al-Anwar, vol . ۲۷, p . ۱۸۱ [۲۴۷]

. Bihar al-Anwar, vol . ۴۷, p . ۷۹ [۲۴۸]

. The Fourteen (traditions) of Sheikh Baha'ee, p . ۹۲ [۲۴۹]

. Wasa'il al-Shiah, vol . ۱۱, p . ۸ [۲۵۰]

. Qur'an, ۸ : ۶۹ [۲۵۱]

. Qur'an, ۳ : ۱۲۳-۱۲۴ [۲۵۲]

: Qur'an, ۸ [۲۵۳]

.۴۵-۴۶

[۲۵۴] Wasa’il al-Shiah, vol. ۱۱, p. ۱۲.

[۲۵۵] Ibid.

[۲۵۶] Wasa’il al-Shiah, vol. ۱۱, p. ۶.

[۲۵۷] Safeenat al-Bihar, vol. ۱, p. ۱۹۵.

[۲۵۸] Wasa’il al-Shiah, vol. ۱۱, p. ۵

[۲۵۹] Qur'an, ۳: ۱۴۶-۱۴۸.

[۲۶۰] Bihar al-Anwar, vol. ۷۱, p. ۵۲.

[۲۶۱] Qur'an, ۴: ۳۶.

[۲۶۲] Qur'an, ۳۱: ۱۴.

[۲۶۳] Qur'an, ۱۷: ۲۳-۲۴.

[۲۶۴] Al-Khisal, p. ۱۸۴.

[۲۶۵] Al-Ta’reef fee Huqooq al-Walidayn, p. ۶۲.

[۲۶۶] The Prophet, Imam Ali, Fatima, Imam Hasan, and Imam Husayn who were covered by the Prophet’s cloak.

[۲۶۷] Huqooq al-Walidain, p. ۱۰۱.

[۲۶۸] Qur'an, ۴۲: ۵۲.

[۲۶۹] Khazeenat al-Jawahir, p. ۴۲۷.

[۲۷۰] Wasa’il Al-Shiah, vol. ۱۴, p. ۱۴.

[۲۷۱] Wasa’il Al-Shiah, vol. ۵, p. ۱۲۸.

[۲۷۲] Ibid ., vol . ۱۴, pp . ۱۹,۲۹ .

[۲۷۳] Ibid ., p . ۵۶ .

[۲۷۴] Ibid ., p . ۶۶ .

[۲۷۵] Ibid ., p . ۷۹ .

[۲۷۶] Ibid ., p . ۹۵ .

[۲۷۷] Wasa’il al-Shiah, vol . ۱۵, p . ۱۲۱ .

[۲۷۸] Ibid ., p . ۱۲۴ .

[۲۷۹] Ibid ., p . ۱۲۶ .

[۲۸۰] Wasa’il al-Shiah, vol . ۱۵, p . ۲۰۰ .

[۲۸۱] Ershad, p . ۲۷۱ .

[۲۸۲] Wasa’il al-Shiah, vol . ۱۵, pp . ۱۸۴,۱۸۹ .

[۲۸۳] Nahj al-Balaghah, p . ۱۲۷۴ .

[۲۸۴] Nahj al-Balaghah, p . ۹۰۹ .

[۲۸۵] Qur'an, ۴ : ۱ .

[۲۸۶] Bihar al-Anwar, vol . ۷۱, pp . ۹۱,۱۲۶ .

[۲۸۷] Ibid ., p . ۹۷ .

[۲۸۸] Ibid ., p

[۲۸۹] Ibid., p. ۱۳۸.

[۲۹۰] Bihar al-Anwar, vol. ۷۱, p. ۱۳۳.

[۲۹۱] Ibid., vol. ۴۸, p. ۳۶.

[۲۹۲] Bihar al-Anwar, vol. ۷۱, p. ۱۵۰.

[۲۹۳] Nahj al-Balaghah, vol. ۲, p. ۹۷۷.

[۲۹۴] Bihar al-Anwar, vol. ۷۱, p. ۱۵۱.

[۲۹۵] Ibid., p. ۱۵۳.

[۲۹۶] Tahtheeb, vol. ۷, p. ۱۴۶.

[۲۹۷] Bihar al-Anwar, vol. ۷۱, p. ۱۵۲.

[۲۹۸] Bihar al-Anwar, vol. ۷۱, p. ۱۵۱

[۲۹۹] Wasa'il al-Shiah, vol. ۱۱, p. ۵۵۹

[۳۰۰] Ibid., p. ۵۶۰

[۳۰۱] Bihar al-Anwar, vol. ۷۱, p. ۱۵۶.

[۳۰۲] Bihar al-Anwar, vol. ۷۱, p. ۲۳۶.

[۳۰۳] Qur'an, ۲:۸۳.

[۳۰۴] Bihar al-Anwar, vol. ۷۱, p. ۱۶۱.

[۳۰۵] It may refer to people of other creeds.

[۳۰۶] Ibid., p. ۱۶۲

[۳۰۷] Nahj al-Balaghah, vol. ۲, p. ۱۰۹۲.

[۳۰۸] Qur'an, ۴ : ۳۶.

[۳۰۹] Qur'an, ۲۲ : ۱۸.

[۳۱۰] Al-Kafi, vol. ۳, p. ۱۳۱.

[۳۱۱] Qur'an, ۲ : ۸۳.

[۳۱۲] Bihar al-Anwar, vol. ۷۱, p. ۱۵۴.

[۳۱۳] Ibid., p. ۱۵۶.

[۳۱۴] Ibid., p. ۱۵۷.

[۳۱۵] Qur'an, ۱۸ : ۲۹.

[۳۱۶] Qur'an, ۱۰ : ۳۲.

[۳۱۷] Bihar al-Anwar, vol. ۷۰, p. ۲۸۲.

[۳۱۸] Bihar al-Anwar, vol. ۷۷, p. ۲۳۶.

[۳۱۹] Ibid., vol. ۷۱, p. ۲۹۲.

[۳۲۰] Ibid., vol. ۷۴, p. ۲۳۸.

۳۲۱-۴۸۳

[۳۲۱] Ibid., vol

. p . ۱۵۷ ,۷۱ .

. Ibid . , p . ۱۶۰ [۳۲۲]

. Al-Kafi, vol . ۲, p . ۴۹۱ [۳۲۳]

. Bihar al-Anwar, vol . ۷۱, p . ۱۵۷ [۳۲۴]

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[۶۱۳] Ibid ., p . ۱۹۴ .

[۶۱۴] Ibid ., vol . ۵۹, p . ۲۶۶ .

[۶۱۵] Ibid ., p . ۲۶۱ .

[۶۱۶] Ibid ., p . ۲۶۶ .

[۶۱۷] Ibid ., p . ۲۶۷ .

[۶۱۸] Ibid .

[۶۱۹] Ibid .

[۶۲۰] Ibid.

[۶۲۱] Nahj al-Balaghah.

[۶۲۲] Bihar al-Anwar, vol. ۵۹, p. ۲۷۱.

[۶۲۳] Safeenat al-Bihar, vol. ۱, p. ۶۷۴.

[۶۲۴] Ibid., p. ۶۷۵.

[۶۲۵] Ibid.

[۶۲۶] Bihar al-Anwar, vol. ۶۳, pp. ۴۳۶,۴۴۳.

[۶۲۷] Bihar al-Anwar, vol. ۶۳, pp. ۴۳۶,۴۴۳.

[۶۲۸] Ibid.

[۶۲۹] Ibid., p. ۳۳۱.

[۶۳۰] Ibid., p. ۳۲۵.

[۶۳۱] the doors to paradises (Abwab al-Jinan).

[۶۳۲] Ibid.

[۶۳۳] Qur'an, ۳۹ : ۳۳.

[۶۳۴] Qur'an, ۲ : ۱۷۷.

[۶۳۵] Kholasat al-Manhaj, p. ۱۰۰.

[۶۳۶] Qur'an, ۹ : ۱۱۹.

[۶۳۷] Safeenat al-Bihar, vol. ۲, p. ۱۸.

[۶۳۸] Qur'an, ۳۳ : ۲۳.

[۶۳۹] Qur'an, ۲۶ : ۶.

[٦٤٠] Wafi, vol. ٣, p. ٨٢.

[٦٤١] Ibid.

[٦٤٢] Bihar al-Anwar,

. vol . ۶۶, p . ۳

. Wafi, vol . ۳, p . ۸۳ [۶۴۳]

. Khisal, vol . , p . ۱۸۴ [۶۴۴]

Sirat is a bridge over the Hell to be crossed by all human beings on the Day of [۶۴۵] . Reckoning

. Qur'an, ۲ : ۳-۴ [۶۴۶]

. Bihar al-Anwar, vol . ۶۶, pp . ۶۴,۶۷ [۶۴۷]

. Ibid . , p . ۶۹ [۶۴۸]

. Ibid . , pp . ۶۶,۶۸ [۶۴۹]

. Qur'an, ۲ : ۳ [۶۵۰]

۶۵۱-۸۰۰

. Qur'an, ۲ : ۳ [۶۵۱]

. Mizan al-Hikmah [۶۵۲]

Mizan al-Hikmah [۶۵۳]

. Qur'an, ۳ : ۱۳۳ [۶۵۴]

. Qur'an, ۲ : ۱۷۷ [۶۵۵]

. Qur'an, ۲ : ۲۴۱ [۶۵۶]

. Qur'an, ۳ : ۹۲ [۶۵۷]

. Qur'an, ۹۲ : ۱۷-۲۱ [۶۵۸]

. Bihar al-Anwar, vol . ۹۳, p . ۱۱۴ [۶۵۹]

[۶۶۰] Ibid . , p . ۱۲۴ .

[۶۶۱] Amaali of Skeikh Sadooq .

[۶۶۲] Bihar al-Anwar, vol . ۹۳, p . ۱۲۰ .

[۶۶۳] Ibid . , p . ۱۲۱ .

[۶۶۴] Ibid . , p . ۱۲۲ .

[۶۶۵] Ibid .

[۶۶۶] Ibid . , p . ۱۲۳ .

[۶۶۷] Bihar al-Anwar, vol . ۹۳, p . ۱۲۳ .

[۶۶۸] Ibid . , p . ۱۲۶ .

[۶۶۹] Qur'an, ۹ : ۱۰۴ .

[۶۷۰] Bihar al-Anwar, vol . ۹۳, p . ۱۲۷ .

[۶۷۱] Bihar al-Anwar, vol . , ۴۶, p . ۷۴ .

[۶۷۲] Bihar al-Anwar, vol . ۹۳, p . ۱۴۶ .

[۶۷۳] Qur'an, ۴ : ۳۸ .

[۶۷۴] Qur'an, ۲ : ۲۶۴ .

[۶۷۵] Qur'an, ۳ : ۱۳۳-۱۳۴ .

[۶۷۶] Al-Kafi, vol . ۲, p . ۹۰

[۶۷۷] Al-Kafi, vol . ۲, p . ۹۰

[۶۷۸] Al-Kafi, vol . ۲, p . ۲۹۹

[۶۷۹] Al-Kafi, vol . ۲, p .

. ۲۳۱

[۶۸۰] Ibid .

[۶۸۱] Ibid .

[۶۸۲] Al-Kafi, vol . ۲, p . ۲۹۹ .

[۶۸۳] Bihar al-Anwar, vol . ۶۸, p . ۴۱۸ .

[۶۸۴] Idols worshipped by the people of Quraysh in the pre-Islamic times .

[۶۸۵] Qur'an, ۳ : ۳۷ .

[۶۸۶] Rayaheen al-Sharee'ah, vol . ۱, p . ۱۳۰ .

[۶۸۷] Qur'an, ۳ : ۱۳۴ .

[۶۸۸] Montaha al-Aamaal, vol . ۲, p . ۵ .

[۶۸۹] Majmouah Waram, p . ۲

[۶۹۰] Qur'an, ۳ : ۱۳۴ .

[۶۹۱] Qur'an, ۲ : ۲۳۷ .

[۶۹۲] Qur'an, ۷ : ۱۹۹ .

[۶۹۳] Kholasat al-Manhaj, vol . ۲, p . ۱۷۱ .

[۶۹۴] Ibid .

[۶۹۵] Qur'an, ۲۴ : ۲۲ .

[۶۹۶] Bihar al-Anwar, vol . ۶۸, p . ۴۰۱ .

[۶۹۷] Bihar al-Anwar, vol . ۶۸, p . ۴۲۷ .

[۶۹۸] Ibid ., p . ۴۱۹ .

[۶۹۹] Ghurar al-Hikam .

[۷۰۰] Ibid .

[۷۰۱] Ibid .

[۷۰۲] Ibid .

[۷۰۳] Ibid .

[۷۰۴] Ibid .

[۷۰۵] Ghurar al-Hikam .

[۷۰۶] Qur'an, ۳ : ۱۳۴ .

[۷۰۷] The same verse .

[۷۰۸] The same verse .

[۷۰۹] Bihar al-Anwar, vol . ۶۸, p . ۴۱۴ .

[۷۱۰] Qur'an, ۱۲ : ۹۲ .

[۷۱۱] Montaha al-Aamaal, vol . ۱, p . ۹۲ .

[۷۱۲] Dar al-Salam Noori vol . ۱, p . ۳۱۵

[۷۱۳] Bihar al-Anwar, vol . ۴۶, p . ۱۰۳ .

[۷۱۴] Qur'an, ۲۱ : ۴۸-۴۹ .

[۷۱۵] Qur'an, ۲۴ : ۵۲ .

[۷۱۶] Qur'an, ۳۹ : ۲۳ .

[۷۱۷] Majma al-Bayan, vol . ۸, p . ۴۵۹ .

[۷۱۸] Qur'an, ۷۹ : ۴۰-۴۱ .

[۷۱۹] Bihar al-Anwar, vol. ۶۷, p. ۳۴۴.

[۷۲۰] Ibid., p. ۳۵۷.

[۷۲۱] Ganj Jawahir Danesh.

[۷۲۲] Al-Kafi, vol. ۲, p. ۵۵.

[۷۲۳] Ibid.

[۷۲۴] Ibid.

, p. ۵۷.

[۷۲۵] Al-Kafi, vol. ۲, p. ۵۶.

[۷۲۶] Bihar al-Anwar, vol. ۶۷, p. ۳۷۷

[۷۲۷] Bihar al-Anwar, vol. ۶۷, p. ۳۷۸.

[۷۲۸] Safeenat al-Bihar.

[۷۲۹] Qur'an, ۳ : ۱۹۱.

[۷۳۰] Safeenat al-Bihar, vol. ۱, p. ۹۵.

[۷۳۱] Ibid., vol. ۲, p. ۴۳۴.

[۷۳۲] Supplication of Ramadhan.

[۷۳۳] Ghurar al-Hikam.

[۷۳۴] Ibid.

[۷۳۵] The Du’a of Eftitah.

[۷۳۶] The Friday Supplication

[۷۳۷] The Du’a of Arafah.

[۷۳۸] The Du’as of Kumayl and Arafah.

[۷۳۹] Al-Wafi, vol. ۳, p. ۱۷۳.

[۷۴۰] Ibid.

[۷۴۱] Qur'an, ۵۶ : ۱۰-۱۲.

[۷۴۲] Qur'an, ۱۷ : ۱۰۷-۱۰۹.

[۷۴۳] Qur'an, ۱۹ : ۵۱-۵۸.

. Safi, p . ۳۴۱ [۷۴۴]

. Safeenat al-Bihar, vol . ۲, p . ۴۱۷ [۷۴۵]

. Safi, p . ۳۴۰ [۷۴۶]

. Qur'an, ۳۹ : ۷۱ [۷۴۷]

. Bihar al-Anwar, vol . ۹۰, p . ۳۲۸ [۷۴۸]

. Safeenat al-Bihar, vol . ۱, p . ۹۷ [۷۴۹]

. Ghurar al-Hikam [۷۵۰]

. Ibid [۷۵۱]

. Ibid [۷۵۲]

. Ibid [۷۵۳]

. Nahj al-Balaghah, p . ۷۵۶ [۷۵۴]

. Bihar al-Anwar, vol . ۹۰, p . ۳۲۸ [۷۵۵]

. Bihar al-Anwar, vol . ۹۰, p . ۳۲۹ [۷۵۶]

. Ibid ., p . ۳۳۲[۷۵۷]

. Ibid ., p . ۳۳۱ [۷۵۸]

. Ibid ., p . ۳۳۲ [۷۵۹]

. Mostadrak, vol . ۲, p . ۲۹۳ [۷۶۰]

. Safeenat al-Bihar, vol . ۱, p . ۹۵ [۷۶۱]

. Khazinat al-Jawahir, p . ۳۲۵ [۷۶۲]

Of course, all the Prophets of Allah are infallible and do not commit any sin or [۷۶۳]

. even any simple error

Mostadrak, vol . ۲, p [۷۶۴]

. ۲۹۵ .

. Ibid [۷۶۵]

. Abwab al-Jinan [۷۶۶]

. Qur'an, ۲ : ۷۴ [۷۶۷]

. Qur'an, ۵ : ۱۳ [۷۶۸]

. Bihar al-Anwar, vol . ۹۰, p . ۳۳۰ [۷۶۹]

. Ibid [۷۷۰]

Ibid . , p . ۳۳۴ [۷۷۱]

Ibid . , p . ۳۳۵ [۷۷۲]

. Ibid . , vol . ۶۷, p . ۲۸۶ [۷۷۳]

. Qur'an, ۹ : ۱۱۹ [۷۷۴]

. Qur'an, ۲ : ۱۹۷ [۷۷۵]

. Qur'an, ۲ : ۳ [۷۷۶]

. Qur'an, ۸ : ۳ [۷۷۷]

. Qur'an, ۳۱ : ۴ [۷۷۸]

. Qur'an, ۲۲ : ۳۵ [۷۷۹]

. Noor al-Thaqalayn [۷۸۰]

. Qur'an, ۳ : ۲۰۰ [۷۸۱]

. Noor al-Thaqalayn, vol . ۱, p . ۳۵۳ [۷۸۲]

. Ibid [۷۸۳]

[۷۸۴] Noor al-Thaqalayn, vol. ۱, p. ۳۵۴.

[۷۸۵] Qur'an, ۲: ۱۵۵-۱۵۷.

[۷۸۶] Qur'an, ۷۳: ۱۰.

[۷۸۷] Bihar al-Anwar, vol. ۶۷, p. ۱۸۳.

[۷۸۸] Ibid., p. ۷۸.

[۷۸۹] Wasa'il al-Shiah, vol. ۱۱, p. ۱۲۴.

[۷۹۰] Bihar al-Anwar, vol. ۶۸, p. ۸۷.

[۷۹۱] Bahjat al-Amal, vol. ۱, p. ۴۲۱

[۷۹۲] Bahjat al-Amal, vol. ۴, p. ۲۳.

[۷۹۳] Bihar al-Anwar, vol. ۷۹, p. ۱۵۲.

[۷۹۴] Bihar al-Anwar, vol. ۷۹, p. ۱۴۹.

[۷۹۵] Ibid., vol. ۶۷, p. ۲۸۲.

[۷۹۶] Qur'an, ۱۶: ۱۲۸.

[۷۹۷] Nahj al-Balaghah, vol. ۱, p. ۶۰۲

[۷۹۸] Qur'an, ۳۱: ۱۹.

[۷۹۹] Safeenat al-Bihar, vol. ۲, p. ۴۳۱

[۸۰۰] Safeenat al-Bihar, vol. ۲, p. ۱۱۳.

۸۰۱-۹۵۰

[۸۰۱] Qur'an, ۶: ۱۴۱.

[۸۰۲] Qur'an, ۱۷: ۲۷, ۲۹.

[۸۰۳] Bihar al-Anwar, vol. ۷۲, p. ۳۰۲.

[۸۰۴] Qur'an,

. ۲۶ : ۱۷

[۸۰۵] Bihar al-Anwar, vol . ۷۲, p . ۳۰۲ .

[۸۰۶] Ibid . , p . ۳۰۳ .

[۸۰۷] Bihar al-Anwar, vol . ۷۲, p . ۳۰۳

[۸۰۸] Helayat al-Mottaqin

[۸۰۹] Bihar al-Anwar, vol . ۷۲, p . ۳۰۴

[۸۱۰] Bihar al-Anwar, vol . ۷۲, p . ۱۲۰

[۸۱۱] Qur'an, ۲ : ۲۰۶ .

[۸۱۲] Qur'an, ۳۱ : ۱۸ .

[۸۱۳] Qur'an, ۱۷ : ۳۷ .

[۸۱۴] Qur'an, ۵ : ۵۴ .

[۸۱۵] Bihar al-Anwar, vol . ۷۲, p . ۱۳۳ .

[۸۱۶] Bihar al-Anwar, vol . ۷۲, p . ۱۱۷ .

[۸۱۷] Ibid . , p . ۱۱۹ .

[۸۱۸] Bihar al-Anwar, vol . ۷۲, p . ۱۲۹ .

[۸۱۹] Ibid .

[۸۲۰] Ibid . , p . ۱۳۵ .

[۸۲۱] Hammam Sermon

[۸۲۲] Qur'an, ۲۴ : ۳۰-۳۱ .

[۸۲۳] Mostadrak, vol . ۲, p . ۵۵۴ .

[۸۲۴] Ibid .

[۸۲۵] Ibid .

[۸۲۶] Minhaj al-Bara'ah, vol . ۶, p . ۶ .

[۸۲۷] Qur'an, ۳۹ : ۹ .

[۸۲۸] Qur'an, ۹ : ۱۲۲ .

[۸۲۹] Qur'an, ۷ : ۳۲ .

[۸۳۰] Qur'an, ۹۶ : ۵ .

[۸۳۱] Qur'an, ۲۰ : ۱۱۴ .

[۸۳۲] Bihar al-Anwar, vol . ۱, p . ۱۶۴ .

[۸۳۳] Bihar al-Anwar, vol . ۱, p . ۱۶۴ .

[۸۳۴] Ibid . , p . ۱۷۲ .

[۸۳۵] Ibid .

[۸۳۶] Nahj al-Balaghah, p . ۱۱۴۴ .

[۸۳۷] Hammam Sermon .

[۸۳۸] Qur'an, ۹ : ۵۱ .

[۸۳۹] Qur'an, ۳۳ : ۱۷ .

[۸۴۰] Qur'an, ۲۷ : ۶۲ .

[۸۴۱] Bihar al-Anwar, vol . ۶۸, p . ۱۵۲ .

[۸۴۲] Ibid .

[۸۴۳] Ibid .

[۸۴۴] Ibid, p . ۱۵۳ .

[۸۴۵] Ibid . , p . ۱۵۹ .

[۸۴۶] Bihar al-Anwar, vol . ۶۸, p . ۱۶۰ .

[۸۴۷] Qur'an, ۸ : ۳۴ .

[۸۴۸] Qur'an, ۱۰ : ۶۳

.

. Nahj al-Balaghah, p . ۱۲۷۷ [۸۴۹]

. Hammam Sermon [۸۵۰]

. Qur'an, ۱۰ : ۶ [۸۵۱]

. Qur'an, ۴۵ : ۳-۵ [۸۵۲]

. Qur'an, ۴۵ : ۱۲-۱۳ [۸۵۳]

. Qur'an, ۱۰۲ : ۵ [۸۵۴]

. Bihar al-Anwar, vol . ۶۷, p . ۱۷۶ [۸۵۵]

. Al-Kafi, vol . ۳, p . ۹۵ [۸۵۶]

. Bihar al-Anwar, vol . ۶۷, p . ۱۵۸ [۸۵۷]

. Bihar al-Anwar, vol . ۶۷, pp . ۱۵۹,۱۷۴ [۸۵۸]

Al-Kafi, vol . ۳, p . ۹۰ [۸۵۹]

. Minhaj al-Bara'ah, vol . ۶, p . ۷ [۸۶۰]

. Nahj al-Balaghah, vol . ۲, p . ۱۲۳۳ [۸۶۱]

. Ghurar al-Hikam [۸۶۲]

. Bihar al-Anwar, vol . ۶۸, p . ۲۶۹ [۸۶۳]

. Qur'an, ۷ : ۲۶ [۸۶۴]

. Bihar al-Anwar, vol . ۶۸, p . ۲۷۱ [۸۶۵]

. Bihar al-Anwar, vol . ۶۸, p . ۲۷۳ [۸۶۶]

Ibid [۸۶۷]

[۸۶۸] Ibid, p . ۲۷۲ .

[۸۶۹] Hammam Sermon .

[۸۷۰] Al-Kafi, vol . ۲, p . ۷۳ .

[۸۷۱] Ibid ., p . ۷۴ .

[۸۷۲] Qur'an, ۵۷ : ۲۰ .

[۸۷۳] Qur'an, ۳ : ۱۴ .

[۸۷۴] Bihar al-Anwar, vol . ۷۰, p . ۷۹ .

[۸۷۵] Ibid ., p . ۸۸ .

[۸۷۶] Qur'an, ۵۶ : ۱-۲ .

[۸۷۷] Bihar al-Anwar, vol . ۷۰, p . ۸۸ .

[۸۷۸] Nahj al-Balaghah, p . ۱۱۲۳ .

[۸۷۹] Bihar al-Anwar, vol . ۷۰, p . ۱۱۰ .

[۸۸۰] Ibid .

[۸۸۱] Hammam Sermon .

[۸۸۲] Qur'an, ۷۳ : ۱-۴ .

[۸۸۳] Qur'an, ۱۷ : ۷۹ .

[۸۸۴] Qur'an, ۳ : ۱۷ .

[۸۸۵] Qur'an, ۳ : ۱۹۰-۱۹۱ .

[۸۸۶] Tahtheeb, vol . ۱, p . ۲۳۱ .

[۸۸۷] Al-Kafi, vol . ۳, p . ۴۴۵ .

. Wasa'il al-Shiah, vol . ۳, p . ۶۷ [۸۸۸]

Bihar [۸۸۹]

. al-Anwar, vol . ۸۴, p . ۱۳۸

[۸۹۰] Ibid . , p . ۱۳۷ .

[۸۹۱] Sunni and Shiite books .

[۸۹۲] Wasa’il al-Shiah, vol . ۴, p . ۸۵۱ .

[۸۹۳] Ibid . , p . ۸۵۲ .

[۸۹۴] Ibid . , p . ۸۵۳ .

[۸۹۵] Wasa’il al-Shiah, vol . ۴, p . ۸۵۴ .

[۸۹۶] Al-Kafi, vol . ۲, p . ۴۵۹

[۸۹۷] Bihar al-Anwar, vol . ۹۲, p . ۲۱۵ .

[۸۹۸] Al-Kafi, vol . ۲, p . ۴۵۹ .

[۸۹۹] Bihar al-Anwar, vol . ۹۲, p . ۲۰۷ .

[۹۰۰] Wasa’il al-Shiah, vol . ۴, p . ۸۶۱ .

[۹۰۱] Wasa’il al-Shiah, vol . ۴, p . ۸۶۳ .

[۹۰۲] Tohaf al-Ahbab, p . ۳۹۳ .

[۹۰۳] Montaha al-Aamaal, vol . ۱, p . ۳۷۸ .

[۹۰۴] Qur'an, ۲۲ : ۱۸ .

[۹۰۵] Bihar al-Anwar, vol . ۸۲, p . ۱۲۸ .

[۹۰۶] Rawdhah of al-Kafi, p . ۱۲۸ .

[۹۰۷] Hammam Sermon .

[۹۰۸] Minhaj al-Bara’ah, vol . ۶, p . ۱۰ .

. Jami' al-Sa'adaat [۹۰۹]

. Jami' al-Sa'adat, vol . ۱, p . ۱۶۱ [۹۱۰]

. Ibid [۹۱۱]

. Ibid . , p . ۱۶۵ [۹۱۲]

. Jami' al-Sa'adaat, vol . ۱, p . ۱۶۵[۹۱۳]

. Ibid[۹۱۴]

. Al-Baqiyat al-Salihat, by Sheikh Mofeed [۹۱۵]

. Awalim, vol . ۲, p . ۲۷۱ [۹۱۶]

. Ibid [۹۱۷]

. Awalim, vol . ۲, p . ۲۷۱ [۹۱۸]

. Ibid . , p . ۲۷۵ [۹۱۹]

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

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Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

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(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
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